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ADVENT.

THREE weekes before the day whereon was borne the Lorde of Grace,
And on the Thursday boyes and girles do runne in every place,
And bounce and beate at every doore, with blowes and lustie snaps,
And crie, the advent of the Lorde not borne as yet perhaps.
And wishing to the neighbors all, that in the houses dwell,
A happie year, and everything to spring and prosper well.
Here have they peares, and plumbs, and pence, ech man gives willinglee,
For these three nightes are always thought unfortunate to bee:
Wherein they are afrayde of sprites, and cankered witches spight,
And dreadfull devils blacke and grim, that then have chiefest might.

The season of Advent at the present day is regarded more as a period of semi-penitence—a kind of lesser Lent—anticipating the Second Advent of our Lord at the doom rather than the first coming at Christmastime. In the olden days the advent or coming-time of Christ at Christmas was the chief event which was looked to with such eagerness and only signified a devout preparation for celebrating the feast of the Nativity of Christ. It is probably as ancient as the feast of Christmas itself. Maximus of Turin is said to mention it as early as the fifth century, and in the sixth (A. D. 524) the Council of Lerida speaks of it. In France from the same century it was rigorously fasted.

The first note of Christmas joy came into being on Advent Sunday, to increase daily with leaps and bounds until the day marked in the Church calendars as *O Sapientia*,[1] the opening words of the proper Antiphon to the Magnificat on 16 December, when the Church herself, unable to suppress any longer her joy, bursts forth into songs of exultation at the nearer prospect of the birth of the Divine Christ-Child: greeting Him daily with ever more rapturous antiphons: O Lord and Ruler! O Root of Jesse! O Key of David! O Orient! O King of the Gentiles! O Emmanuel! until the vigil of the Nativity itself, when they reach the climax with: "When the Sun shall have risen in the heavens, ye shall see the King of kings proceeding as a bridegroom out of His chamber."

At Marseilles this longing takes the form of a petition. After Matins and before Lauds begin, the choir kneel down, and the following anthem is solemnly chanted until Christmas Eve: "Send forth the Lamb, the Ruler of the earth."

The word "Noël" was anciently a cry of joy, and was sung at Angers, during the eight days preceding Christmas, fifteen times at the conclusion of Lauds, and thus it came to be used at other seasons of rejoicing. It is said to be a corruption of Emmanuel.

Neither were the Sundays of Advent reckoned as they are now, the usual method being to count the *first* as the *fourth*, and that nearest Christmas as the *first*.

The old rule for finding Advent Sunday ran thus:

> Saint Andrew, the king,
> Three weeks and three days before Christmas comes in;
> Three days after and three days before
> Advent Sunday knocks at the door.

In honor of the approach of the "gentle and joyeous day" the cock crows during the nights of Advent:

> Some say, that ever 'gainst the season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long.

[1] In monastic houses, as at Durham, it was the custom to have a refection on this day.

and not only so

> And then they say no spirit dare stir abroad,
> The nights are wholesome, then no planets strike,
> No fairy takes, nor witch hath power to charm,
> So hallowed and so gracious is the time.
> (*Hamlet.*)

A hymn of Prudentius, and another of St. Ambrose, formerly used in the Salisbury service, "Gallo canente spes redit" etc., also give expression to the same notion, and still later Young in his satire on "A Woman's Beauty" (1727):

> In vain the cock has summoned sprites away,
> She walks at noon, and blasts the bloom of day.

The supposed effect of the night crowing of the cock is to scare all evil spirits from the holy season. In Devonshire, it is still a common belief that cocks crow all night at Christmas. In Greece their crowing was regarded as prophetical in making of war, and they were sacred to Mars, the war-god. By the ancients the night was divided into separate watches; the last of which was called the cock-crow: thus they kept a cock in their tirit, or towers, to give notice of the dawn. Hence the bird was sacred to the sun.

The first Christmas Mass, celebrated soon after midnight, was known as "*in gallicantu*"—literally, the Mass at cock-crowing or cock-singing, i. e. at the dawn. Thus the cock on church towers is a symbol of the Resurrection, at dawn of Great Day (Easter), as Christ's rising took place at cock-crow.

Previously to the advent of the Georges there was a peculiar and important personage attached to the English king's court who went by the name of the king's *cock-crower* and upon whom devolved, during the Lent season, the duty of crowing the hour of every night within the precincts of the palace, instead of proclaiming it in the ordinary manner, a usage gathered doubtless from the old idea of the awakening, crowing, and watching of the cock as the herald of Christmas, or of the bird that rebuked the erring St. Peter. That

the cock is the harbinger or heralder of the day, whose especial function is to awaken the sun, is a very ancient and prevalent notion; and in the darkness dispelled by his rising, the bird is held thus to dispel evil spirits.

In the old mystery-plays the cock-crowing was a special feature. Thus we find such a record as: "Paid to Fawston for coc craying, iiijd."[2] And in many of the old shepherd songs, especially in those of the Tyrol, the first portent noticed by the Bethlehem shepherds is the singing of the birds that have been aroused by the brilliant glory in the East. In Lapland and Norway it is customary to suspend over the Christmas table an ornamented cock made of Yule-straw,[3] called the Yule-cock, which with the Yule-club, similarly suspended by a ribbon, were played by the guests in order to decide about the drink. Cocks too were sacrificed by the Scandinavians at the Yule feast.

It is equally noteworthy that a cardinal point of the Chinese faith is that their Sun or Saviour, God Yao, enters the world at midnight on the twenty-fourth day of the twelfth month; on which occasion the golden cock upon the Red Peach Tree of Life naturally does not wait for the dawn, but, in honor of the advent of a spiritual sun, crows all night long.

In the Welsh mind the cock is also intimately associated with the dawn of the new year. From their earliest childhood the Welsh children are told that that day lengthens "Cam ceiliog" (the step of a cock). This idea is found in many places in England, Ireland, and as far as Italy, the saying varying with the locality, the following being the most usual:

> New Year's tide a cock's stride,
> Shrove-tide an hour wide.
>
> At Twelfth-tide a cock's stride:
> Candlemas-tide an hour wide.

In Italy during Advent the rude *zampognari* or *pifferari*,

[2] Sharpe's *Dissertations*, p. 36.

[3] Rye-straw, with which the floor is strewn, having the miraculous property of preserving poultry and cattle from distemper.

Calabrian and Abruzzi shepherds, minstrels, and other peasants, in all the brave array of their national dress, be-ribboned steeple-crowned hats and sandalled legs, forsake their native mountain haunts to commence a series of wanderings among the streets of Rome, Naples, and other cities, to announce to the delighted, expectant population the approach of Christmas. These *avant coureurs,* forerunners of the Prince of Peace, make their first appearance toward the end of November and for nine days, from early morn till eventide, their droning chant is seldom silent. During this "novena," preparatory to the feast of the Conception of the Blessed Virgin (8 December) the burden of their song is an invocation to the "little maid that didst bear the good Jesus in thy womb." After a week's rest the Christmas novena begins on 16 December. In their progress they pause to salute with the wild discordant music of their primitive fifes and bag-pipes the multitudinous shrines and pictures of the Infant Jesus and His Virgin Mother with which almost every house and shop is adorned, under the traditional notion of greeting her, and, in the enthusiasm of their simple devotion, affording her solace with the quaint melody of their carols, until the birth-time of her Divine Child on the approaching feast of *Natale.* Out of veneration to St. Joseph they tarry also before the carpenters' shops they encounter in their journeys. The last week in Advent was known as *Hebdomada Expectationis* (Expectation-week), when Blessed Mary looked for Christ's birth.

The novena of the Madonna at an end, they assume the rôle of the Bethlehem shepherds, and play their wild melody over the cradle of the Lord. In the Durham Cathedral accounts for the year 1397 appears the entry, "To the singers playing at the Houk, before the Nativity."

In its minstrels and waits, England too had its pifferari, which were wont of old time to awaken the early hours preceding the dawn with their nightly revels. Alas! they are all gone save the miserable remnant of their craft, who occasionally torture our ears, and goad us, even though it be Christmas time, to wish them with their predecessors. But

in many English villages, especially in the North, a remnant has survived in the custom of the poor women folk who, a few days before Christmas, go about from house to house accompanied by one or more girls, carrying a box of about a foot long, and eight inches wide, containing a large wax or other doll with a smaller one in its arms, all brightly dressed, representing the Holy Child and His Blessed Mother. Holly, ivy, and other evergreens fill the space enclosing them, and an orange or an apple are invariably placed at the head and foot. During the peregrination a long string of verses was wont to be sung, e. g.

Here we come a-wassailling,

hence the bearing about of these "Advent Images"[4] was sometimes called going about with the "vessel cup," a probable corruption of "wassail cup;" or the well-known carol:

The first good joy that Mary had, it was the joy of one,

or the still more familiar:

God bless the master of this house,
The mistress also,
And all the little children
That round the table go.

A gift of money was expected from every person to whom the "Advent Images" were exhibited, and whoever gave it took a leaf which, carefully preserved, brought luck—good tidings of great joy—hence the proverb, "As unhappy as the man who has seen no Advent images," it being considered a sign of very bad luck to any household not to have been visited by the Advent Images before Christmas at the latest.

At Hucknall Torkard, Nottinghamshire, the children who sang carols at Christmas bore with them a box containing a decked-out doll or poppet. Before the eighteenth century dolls were called "poppets," usually babies. The Bartholomew Fair babies were elaborately dressed dolls in boxes, and

[4] In the West Riding of Yorkshire they call them "Milly boxes" (My lady's box).

regarded as the best of the day. At Teignmouth, South Devon, children carry about such a gaily dressed doll, surrounded with flowers in a box or basket, on May-day, and call them "May babies."

A like custom prevailed in Norway where in the evening, after a preliminary knock at the door, some four or five boys dressed in white mantles appeared upon the scene. The tallest carried a large, colored, star-shaped lantern, meant to represent the star of the Magi; while another bore a small illuminated glass box containing two little wax Dutch dolls, one sitting in a chair, representative of the Virgin Mary, the other, the Infant Jesus, lying in a cradle. The doll-mother was made to appear as if rocking the cradle at her feet by a bit of candle being moved by a wire from side to side of the lantern.

In Germany the boys beat mallets upon the door, to symbolize the anxiety of the spirits in prison to hear the glad tidings of the Nativity.

St. Nicholas Day (6 December) is renowned all the world over as the great feast of children, especially of school-boys of whom he is the special patron. The good saint is better known nowadays by his Hollandish name of Santa Claus and distributes his gifts not upon the day of his festal as of yore, but at the merry Christmas time. An old writer, Barnaby Goodge tells us how

> St. Nicholas money used to give to maydens secretlie,
> Who, that he still may use his wonted liberalitie,
> The Mothers all their children on the Even do cause to fast,
> And when they every one at night in senseless sleepe are cast,
> Both Apples, Nuttes, and Peares they bring, and other things beside,
> As caps, and shoes, and petticotes, which secretly they hide,
> And in the morning found, they say, that this St. Nicholas brought.

In Italy, in the courts of certain princes this ceremony is called *Zopata,* from the Spanish for shoe. Persons hide presents in the shoes or slippers of those they wish to do honor to, in such a manner as may take them with surprise when they come to dress.

In ancient times the children of *Dutch* parents were accustomed to chant the following lines, the Germans having a similar invocation:

Sint Nicholaas, goed heilig man,
Trekt un' besten Tabbard an,
En reist daarmee naar Amsterdam,
Van Amsterdam naar Spanje,
Waar appelen van Oranje,
En appelen von granaten
Rollen door de Straten.
Sint Nicholaas, myn gooden vriend,
Ik heb u altyd wel gediend,
Als gy my nu wat wilt geben,
Fal ik u dinen als myn leven.

It would appear that cocks were offered on this feast as presents. At Archbishop Kempe's School, Wye, Kent, (temp. Henry VI) the teaching was to be gratis, "except the usual offerings of cocks and pence at the feast of Saint Nicholas."

The 13th, the feast of St. Lucy, the Virgin Martyr, is equally eagerly awaited by all good maidens, as she performs the same kind offices for them as patron, that St. Nicholas does for the boys.

St. Thomas's Day (21 December) brings us well within the range of the odors of the Christmas feasting:

On St. Thomas the Divine,
Kill turkeys, geese, and swine—

is a maxim to be remembered by all good housekeepers, that they be ready with a good provision for the Christmas fare, and not to forget at this day to

Burn ashwood green
'Tis a fire for a queen;

but should they "Burn it sear," it will "make you swear."

On this day it was a prevalent custom in many parts of the country for poor folk to call at the houses of their richer neighbors in order to collect the means to enjoy themselves at the coming Christmas festival; and in return they presented the

donors with sprigs of palm, holly, mistletoe, and branches of primroses. In some places children and others begged to make frumenty to be eaten on Christmas eve; in Lincolnshire it is spoken of as "mumping wheat." At other places, as at Harrington, Worcestershire, it was customary for children to go around the village begging apples and singing:

> Wassail, wassail, through the town,
> If you've got any apples, throw them down;
> Up with the stocking and down with the shoe,
> If you've got no apples money will do.
> The jug is white, the ale is brown,
> This is the best house in the town.

After which exquisite bit of flattery, we may be sure, they went not empty away.

This practice was known under a variety of names: "going a-gooding"; "going a-Thomasing" or "Thomasing"; "going a-mumping"; and the day itself was termed "Doleing Day"; "Mumping Day", etc. In some places, as they carried a bag into which the farmers put corn, the custom was called "going a-corning". Mumping is derived from *mump*, to beg, and means literally to make mouths. Originally it signified to mumble, and afterwards to mutter, and to beg, and is chiefly applied to aged people—mumpers, "genteel beggars", i. e., needy neighbors upon whom on this last festival before the Nativity it was usual to bestow something to provide good cheer for the approaching feast. Toothless age does mumble both words and food and so these askers of alms and kind are said to "go a-mumping".

At Battlesden, near Woburn, Beds, this day was called "A-hollering Christmas", or more generally as "Hollering Day", when the boys and girls of the village used to proceed to all the farms, the parson's, and the squire's, shouting:

> I wish you a merry Christmas and a happy New Year,
> A pocket full o' money, and a cellar full o' beer;
> Open your windows and you shall hear;
> The roads are very dirty,
> My shoes are very thin;
> I've got a little pocket
> To put some money in.

The farmers in return gave hot milk and apples and a few coppers.

Hodening was another old custom that was until recent years in vogue in several parts of Kent—Ramsgate, Deal, Walmer, the Isle of Thanet—about this time, but in some places observed on the eve of Christmas itself, when a party of young people grotesquely attired would proceed from house to house with the "Hoodining Horse," ringing hand-bells and singing carols and songs.

The "hoden" or wooden horse, which appears to have been a cross between the "white horse" and the *Klapperbock* of the Germans, was composed either of the head of a dead horse, or a wooden imitation of one, fixed to a pole about four feet in length; the lower jaw of the head being made to open with hinges, a hole being made through the roof of the mouth, then another through the forehead coming out by the throat, through which was passed a cord attached to the lower jaw, in such a manner that when pulled by the cord at the throat the mouth closed and opened; the lower jaw for greater realism was set with large-headed, hob nails to form the teeth. A horse cloth was attached to the whole, under which a strong lad stooped and made a back as long as he could, supporting himself with the stick carrying the head, and a companion mounted his back, and took the reins. The party then proceeded on their way, the horse rearing, kicking, and jumping to the amusement of the beholders, while an incessant banging together of the teeth was kept up the whole journey, and especially at the houses, until satisfied with money. Altogether the noise and uproar of the whole proceeding can be better imagined than described.

Sometimes the "horse" was made still more hideous by the heads being carved out quite hollow and a lighted candle held in the orifices left for the eyes. Fancy opening one's door and being confronted with such an object glaring at one from the darkness! The carollers accompanying the "horse" were in some parishes called "hoodiners."

This curious custom, apparently peculiar to Kent, is said to

be the ancient relic of the festival ordained to commemorate the landing of our Saxon ancestors in that island, but it is in reality an old custom which they brought over with them. In common oaths the Danes swore "by the shoulder of their horse." A means of prognostication among the Anglo-Saxons was the neighing of horses, especially those of a white color. White horses were thought to be the gods' ministers, and, on that account, all those of a white color were kept in woods and groves at the expense of the public. It would seem that some such custom prevailed here as early as the seventh century for we find in the *Penitential* of Archbishop Theodore, who died in A. D. 690, penances are enjoined for "any who on the kalends of January clothe themselves with the skins of cattle and carry heads of animals." The practice was condemned as being "demoniacum." [5] In Scandinavian countries in old time, a pole with a horse's head, recently cut off, stuck on it, was considered to form a nithing-post of peculiar efficacy. Thus when Eigil, a celebrated Icelandic scald of the ninth century, was banished from Norway, he took a stake, and fixing a horse's head upon it, drove it into the ground, saying, "I here set up a nithing-stake, and this my banishment against King Eirek and Queen Gunhilda." Throwing the horse's head toward the land, he exclaimed "I turn this my banishment against the protecting deities of this country, in order that they may, all of them, roam wildly about and never find a resting-place until they have driven out King Eirek and Queen Gunhilda." [6] Several Teutonic tribes killed horses taken from the Romans in battle, ate their flesh, and dedicated their heads, stuck on poles round the encampment, to the god they worshipped. Pliny tells us a pole surmounted with a skeleton of a horse's head, placed in a garden, was reckoned a good remedy against caterpillars.

Thus the custom appears to be of pagan origin, and the date

[5] See Kemble's *Saxons*, Vol. I, p. 525.

[6] Müller, *Sagabib*, I, 116. See also Grimm, *Deutsche Mythologie*, pp. 42 and 426.

practically synchronous with Christmas, when, according to the rites of the mythology of the Scandinavians, one of the great annual festivals commenced. The horse may even have been sacred to Odin, and sacrificed to himself, and the head and skin used in the ritual.[7]

Mr. Andrew Lang's *Myth, Ritual, and Religion,* (Vol. II,) gives some instances bearing on the matter. "It is a common ritual custom for the sacrificer to cover himself with the skin and head of the animal sacrificed. In Mexico we know that the Aztec priests wore the flayed skins of their human victims. Lucian gives an instance in his treatise *De Deâ Syriâ*: 'When a man means to go on a pilgrimage to Hierapolis he sacrifices a sheep, and eats of its flesh. He then kneels down, and draws the head over his own head, praying at the same time to the god.' Chaldean works of art often represent the priest in the skin of the god, sometimes in that of a fish. It is a conjecture not unworthy of consideration that the human gods with bestial heads are derived from the aspect of the celebrant clad in the pelt of the beast whom he sacrifices. In Egyptian art the heads of the gods are usually like masks, or flayed skins, superimposed on the head of a man." Again, "A common rite in the dances of the totemistic peoples is where the worshippers clothe themselves in the skin of the animals whose feast they celebrate—as in the Bear Festival of Artemis, and the Buffalo Dance of the Mandans." And again, "Certain Californian tribes which worship the buzzard sacrifice him, 'himself to himself,' once a year, and use his skin as a covering during the ritual."

The skins of the animals sacrificed in honor of the god Pan at the Lupercalia, were afterwards given to boys, who ran about the streets in a state of semi-nudity, applying them made up as whips to all they met, it being counted fortunate to receive them, particularly by married women, from the belief that they were efficacious in removing sterility and alleviating

[7] The Norse "Berserker," one who had a bear's skin for his covering

the pangs of delivery. Skins of animals were worn in the comedies of Greece.[8]

In a certain parish in Staffordshire a similar custom to the Kentish "hodening" at one time prevailed at the wakes (Sunday nearest to September 4th). A party of men in fantastic array went about the parish. Six of them carried large antlers of deer resting upon their shoulders; another appeared as Maid Marian; while a third was the hobby-horse, with the clattering jaw, and a fourth carried a bow and arrow. A curious traditional dance was performed outside the church, the proceeds being given to the poor.

Again at Ceffyl Pren, when the popular indignation has been exicted by a gross infringement of domestic rights or properties, a large crowd, one of whom is dressed with a horse's head, assembles before the door of the delinquent, who, after undergoing an immense amount of vituperation, amid a hideous din of old kettles and cleavers, is burnt in effigy, which accomplished, the sacred wrath of the people is appeased.

The German Klapperbock before referred to consists of a pole over which is drawn a buckskin, and to the extremity of which is attached a ram's head with a cord arrangement for rattling the jaws. In Denmark it passes under the name of Julbock or Yule-buck; while in the Harz they construct a similar scarecrow with a hay-fork, a broom being inserted between the prongs to give the appearance of a head with horns, the body being made up of a sheet, with a man beneath it. In the Bohemian Forest a goat is likewise made up with a sheet, to personify St. Lucy, and to scare all lazy and undutiful children, which latterly was the chief object of most of these exhibitions.

On the Pillersee (Tyrol) a similar curious masquerade called the Klöpfel Esel, is celebrated. A procession of mummers goes round with a prancing hobby-donkey, within whose framework two active-limbed lads are concealed. As it pro-

[8] See *fig.* 114, Bonomie's *Palaces of Nineveh*, for figures in the skins of lions.

ceeds it emits the most horrible groans, kicking furiously meanwhile and refusing food. The owner, costumed as a burly inn-keeper, in despair assaults the driver, dragging him from the saddle, whilst the remedies applied by the quack doctors and gypsies in the train only tend to intensify its sufferings. As a last resource the driver apostrophizes his charge with a nonsensical relation of all that has happened in the village during the year, highly spiced with many broad jokes and allusions, which has an immediate effect, for the donkey is cured. Schnapps and cakes are then dispensed to all, and the procession passes on.

The villagers of Childrey, Berks, were wont in the early part of the present century to show their disapproval of any violation of conjugal harmony or domestic happiness by masquerading before the house of the delinquent with "rough music" of pots, kettles, and pans. One of the masqueraders donned a horse's head and other disguise. Chaff was afterward strewn before the door. The ceremony was called "Hoosit Hunting."

The hobby-horse stood high among the Scotch holiday gambols. He was a truly marvelous animal of numerous and various parts, there being no end to the expert ingenuity of the motions of burlesque horsemanship he was to exhibit in his performances. "The hobby-horse," says Mr. Douce, "was represented by a man equipped with as much pasteboard as was sufficient to form the head and hinder parts of a horse, the quadrupedal defects being concealed by a long mantle or foot-cloth that nearly touched the ground. The performer, on this occasion, exerted all his skill in burlesque horsemanship. In Sympson's play of the *Bow-breaker,* 1636, a miller personates the hobby-horse, and, on account of his anger that the mayor of the city is put in competition with him, exclaims, "Let the mayor play the hobby-horse among his brethren, an he will; I hope our town-lads cannot want a hobby-horse. Have I practised my reins, my careers, my prankers, my ambles, my false trots, my smooth ambles, and Canterbury paces, and shall master mayor put me beside the hobby-horse?

Have I borrowed the fore-horse bells, his plumes, and braveries, nay, had his mane new shorn and frizzled, and shall the mayor put me beside the hobby-horse!"[9]

Among the presents given by the King of Castile, afterwards the Emperor Charles V, to the English ambassadors negotiating a marriage between Charles, Prince of Castile, and Mary, daughter of Henry VII, in 1507, appear "horses, *hobies*, hawks" etc. A hobby is merely a term for a strong active horse, such strength and activity as would be required by his substitute in the above experiment.

In some parts, as in Germany, a dummy goat accompanied the horse. The goat was said to be ridden by the devil and witches on their aërial journeys. Thor of old was similarly conveyed by a pair of goats. Witches utilized also the services of a "green cock," for such occasions.

Latterly, the absence of the hobby-horse from merry-makings occasioned a popular ballad, the burden of which ran "For O, for O, the hobby-horse is forgot."

Choristers and school-boys during the "holy nights" of Advent, all the world over, go from house to house singing Christmas songs and carols, with which to usher in the auspicious day. In South Germany they accompany the singing by knocking at the doors with a little hammer, or throwing pease, beans, or lentils at the windows: hence "Knocking-Nights." The village lads of Nord Tyrol go about knocking at the doors in a similar fashion, asking a share of the cakes and dumplings specially baked for them, singing in chorus:

> This is the holy Klöpfel night,
> When dumplings and cakes are made;
> Out with the dumplings, out with the cakes,
> Or we'll soon bang a hole in your doors.

And of old English boys did the same.

DOM H. PHILIBERT FEASEY, O. S. B.

Ramsgate, England.

[9] Douce's *Illustrations*, Vol. II, pp. 467-68.

A PLEA FOR CONGREGATIONAL SINGING.

STANDING in the holy place an humble priest, reverently inclined over a bit of bread and a few drops of wine, repeats the sacred words caught from the lips of the Master on the eve of his way to Calvary; and what was bread before and wine is now become the real, the essential presence of the living God!

If this is true, is it not also true that everything connected with an act so elevated, so holy, ought to be in the fullest harmony with it? The edifice in which this act is performed must be such as to suggest at once the awfulness of what transpires within its walls. A theater, a public library, a hall of justice,—all these may be magnificent structures of their own kind, but no one would consider them the ideal of a church. These remind us of the world; the church must positively exclude the world and remind us only of the things that are beyond; it must tell us of the unspeakable holiness of Him who comes thither in the name of the Lord, and dwells there as in His earthly abode.

Again, the statuary, the paintings and the stained-glass windows must be in harmony with what goes on at the altar. It is not sufficient that they be artistic: they must be truly religious. For this reason no one would think of placing in a church the Venus of Milo or Apollo Belvidere, be they beautiful as they may,—no, not even if the words "Ave Maria" and "Sanctus Aloysius" had been inscribed on the pedestals.

The ceremonies, too, which accompany the Holy Sacrifice must be of a grave character, and the vestments must impress us with the fact that what goes on at the altar is not an affair of everyday life, but something that partakes of eternity. The actions and costumes of the stage may be most beautiful and effective in their own place: in the sanctuary they would be nothing less than repulsive.

Even the prayers said at the altar must be of special dignity. They are, for this very reason, largely borrowed from the

Holy Scriptures, the inspired words of Almighty God Himself.

But there is an art of which we have said nothing, one employed most frequently in connexion with the Great Mystery of the Altar. It is *music* to which I refer. We have seen that the edifice, the statues and the paintings, the ceremonies and the vestments, everything related in any way to the Holy Sacrifice must be exclusive in character: they must be sacred, and, wanting this quality, no degree of popularity, no degree of artistic merit can redeem them. Shall we, can we rightly make an exception for music?

At the close of the offertory of the Mass the celebrant turns toward the congregation, and in the words, "Orate fratres," requests them to pray that his and their sacrifice may prove acceptable to God. After a few moments of prayer said in silence, the celebrant, filled as it were with holy enthusiasm by the thoughts to which he has given expression, lifts up his voice over the silence and sings: *Per omnia saecula saeculorum,* "Through all the ages of ages," "For ever and for ever." The congregation, or their representative, the choir, having united their intention with that of the priest, rejoin: *Amen,* that is, Yea, in truth, for ever and for ever.

Now begins the eucharistic prayer, in the preparatory part of which the celebrant would have the faithful join with him in a special manner. Before, however, inviting them thereto, he salutes them as is his wont on all similar occasions. *Dominus vobiscum,* "The Lord be with you," is the beautiful greeting he extends to them: and they, reciprocating this simple, this eminently Christian salutation, respond: *Et cum spiritu tuo,* "And may the Lord be also with thy spirit." *Sursum corda,* "Let us raise our hearts to God," the priest continues in chaste, in exquisitely delicate melody; and the response of the people comes back: "Yea, we have raised them unto the Lord," *Habemus ad Dominum. Gratias agamus Domino Deo nostro,* "Let us then give thanks to the Lord, our God." *Dignum et justum est,* "That is but meet and just," is their reply.—*Vere dignum et justum est,* "Verily, it

is meet and just," the celebrant continues, "it is right and salutary that we give Thee thanks at all times and in all places, O holy Lord, O Father, all-powerful, eternal God." Then follow, at times, special reasons for gratitude, suggested by the season of the year or the feast celebrated, with the conclusion in the following or similar words: "*Et ideo,* and because of these reasons we do unite our voices with those of the Angels and the Archangels, with the Thrones and the Dominations, *cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus,* and with all the host of the heavenly army we do join in singing the eternal hymn of Thy praise, proclaiming Thee forever: *Sanctus, sanctus!*" No, these words the celebrant does not sing himself. It is the congregation, or, if you will, the choir, to whom priest and people have relinquished their right, who now join with the vast choirs of heaven in singing: "Holy, holy, holy is the Lord, the God of Sabaoth. The heavens and the earth are filled with Thy glory. Hosanna to Thee in the highest." A few moments of deep silence. The stupendous words: *Hoc est corpus meum; Hic est calix sanguinis mei* have passed over the lips of the priest, and lo! the Lord of hosts Himself is there. Shall He receive our welcome? From every heart and every mouth: *Benedictus qui venit in nomine Domini,* "Blessed is He who cometh in the name of the Lord," blessed is He who cometh, being the very Lord Himself. "Praise be to Him in the highest."

Need I add that the position music holds in the church is entirely different from the one given to it in the music-salon or in the entertainment-hall? It is evident: church music is, it must be, essentially prayer. It must be honest prayer, not the sham prayer of the stage, however effective such prayer may there be. It must be profound and solemn devotion.

Considering how exalted, how noble, is the office of music at divine service, where shall we go to find compositions worthy of that office? The answer to this question will safely be left to the Vicar of Christ, to the Head of the Church, the final arbiter in all matters pertaining to divine worship.

In his "Instruction on Sacred Music," after enumerating

the requisite qualities of good church music, Pope Pius X writes:

These qualities are to be found in the highest degree in the Gregorian chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds the Gregorian chant has always been regarded as the supreme model for church music, so that it is fully legitimate to lay down the following rule: The more closely a composition intended for divine service approaches in its movement, inspiration, and savor, the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.

The ancient traditional Gregorian chant must, therefore, be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music than this.

In these words, culled from a document embodying the wisdom gathered through long ages by the custodians of divine worship, we have an official answer to our question. The Gregorian chant is not only worthy of the high office assigned to music in the divine services, but it is the very ideal, or, to be quite exact, it is the supreme model of good church music.

But have we not heard it said that this Gregorian chant is a product of the barbarous ages, that it is devoid of all artistic merit and incapable of moving men's souls? As regards its being a product of the "dark ages," it unfortunately does share the fate of those wonderful cathedrals that modern Europe has inherited from the ages long gone by, the production of devout generations, ingloriously remembered because devout. The beautiful prayers of the Liturgy, the sequences and hymns of the Missal and the Breviary, in which the most sublime theo-

logy and philosophy are delicately blended with the sweetest sentiment,—they too are the products of the ages of faith. Honest study, such as is required for every art, and correct, sympathetic rendering of the sacred melodies will not fail to vindicate their right to artistic merit and their power to move men's souls.

In confirmation of this the opinions of some of the most eminent modern musicians might be cited. Passing them by, let me quote for you from St. Augustine. "How greatly," he writes in his *Confessions*, "how greatly did I weep in thy hymns and canticles, deeply moved by the voices of thy sweet-speaking Church! The voices flowed into mine ears, and the truth was poured forth into my heart, whence the agitation of my piety overflowed, and my tears ran over, and blessed was I therein." [1]

According to a tradition, venerable at least for its age, St. Gregory the Great, one of the ablest pontiffs that have occupied the papal throne since the days of St. Peter, did not, even as pope, deem it beneath his dignity to compile these melodies for the liturgical use of the Roman Church, nay more, to teach them himself from his very death-bed to the boys of the pontifical choir. The mere possibility of the tradition handed down through generations and generations is evidence of the high regard in which those ages held the Gregorian song.

Returning to the *Motu proprio* of Pius X, we see that the traditional Gregorian chant is not simply the model of good church music, but that "everyone must take for certain that (even to-day) an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music than this." There may be those to whom this seems a hard saying. The writer of this paper is certainly not one of them; for, of all the functions he witnessed in England, France, Belgium, Germany, Switzerland, and Italy, there was none that made so profound an impression on him as a high mass he had the

[1] Conf., B. IX, C. 6.

good fortune to attend in a little chapel on the Isle of Wight. Nothing but Gregorian was sung, and—what may seem more remarkable—the chant was rendered exclusively by women's voices; for it was the Benedictine Sisters of Solesmes who sang it in their convent chapel. There, as never before, he was brought to a profound realization of the gigantic chasm that separates the music of the church from the music of the world, a chasm as broad and as deep as the one that divides an earthly, a worldly life from a life of faith and contemplation, a life supernatural. A longing came over him to kneel there and listen and meditate forever, and with thorough appreciation he repeated to himself the words of the Psalmist: "How lovely are Thy tabernacles, O Lord of hosts! . . . Blessed are they who dwell in Thy house, O Lord: they shall bless Thee for ever and ever." [2]

"The ancient traditional Gregorian chant must, therefore, be largely restored to the function of public worship." But to whom shall the chanting of these sacred melodies be entrusted? Again we have recourse to the supreme master in things liturgical, from whom we receive the authentic declaration: "With the exception of the melodies proper to the celebrant at the altar and to the ministers . . . all the liturgical chant belongs to the choir of levites, whence it follows that singers in church, even when they are laymen, are really taking the place of the ecclesiastical choir . . . Consequently, only those are to be admitted to form part of the musical chapel of a church who are men of known piety and probity of life, who shall by their modest and devout bearing during the liturgical functions show that they are worthy of the high office they exercise."

But elsewhere in the *Motu proprio* we read: "Special efforts are to be made to restore the use of the Gregorian chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times." From the passage last cited it appears that besides the

[2] Ps. 83.

choir of levites the congregation present at the Holy Sacrifice or at other divine services is also entitled to participate in the liturgical song. Without further development of the subject of church choirs, let us pass directly to a brief consideration of the congregational chant just mentioned.

That in ancient times, as the Holy Father reminds us, the people took an active part in the religious services is a fact beyond controversy. Even if we had no direct historical evidence, the very nature of the liturgy, considered both textually and musically, would lead us to that belief. Contrasting the extremely simple responses of the various liturgical offices, the hymns and older antiphons, the Kyrie, Sanctus and Agnus Dei of such ancient masses as the Requiem, the Credos and even the Glorias of most Gregorian masses with the elaborate chants of the Graduals, Tracts, and Alleluias, it can hardly be doubted that the former were not intended, at least primarily, for trained choirs, such as existed in the Church almost from the very beginning.

That this ancient and laudable custom of having the faithful actively participate in the services has gradually disappeared is certainly much to be regretted. To one who in the days of his childhood, "innocent in hands and clean of heart," was wont to "ascend into the mountains of the Lord," and with the priest to "stand in the holy place" that he might minister unto him,—to one who as a youth and a young man at the seminary, by ever closer association with the sacred rites, learned to understand those rites and to love the magnificence of their glory; to the priest who "longeth and fainteth for the courts of the Lord," and who with a soul filled with joy repeats morning after morning: "Introibo ad altare Dei," it cannot but seem strange that there are so many, otherwise good, men to whom attendance even at the august Eucharistic Sacrifice has become a veritable burden.

But let the priest on some occasion leave his place in the sanctuary and stand with those who are gathered listlessly in the rear of the church. Let him become as one of these. They have no book such as might enable them to follow the beautiful

and ever-varying prayers of the Mass. They mayhap are without prayer-book of any sort. They retain only a most superficial knowledge of the Mass, so that the ceremonies, vestments, and the other things they see about the altar have become practically meaningless to them. They stand there stripped of their ancient right to participate actively in the public worship, save only at stated times to rise and kneel. . . "Why do they not leave the church?" "Mortal sin deters them."

Conformably to the admonition of the Holy Father efforts to re-introduce congregational chant have already been made in various places. The success of these efforts has been such that in France, with the express approval and encouragement of almost the entire episcopate, a movement has been set on foot to extend what has been accomplished in some churches to every parish in the land; and this with the hope that, as in the Reformation days congregational singing was one of the most effective arms used to ruin the Church, especially in Germany, so now parochial chant shall prove a most potent factor in safeguarding the Catholic cult in unhappy France.

In Belgium, after proving by experiment the feasibility of his plan, the Cardinal Archbishop of Malines, in a beautiful letter to the clergy and laity of the episcopal city, has invited the people to join with the choir of seminarians in the cathedral in singing the Credo and various parts of other liturgical offices.

At the musical congress recently held in Padua a motion was made by the choirmaster of the Cathedral of Verona that the faithful be encouraged to take part in singing the Ordinary of the Mass, and also in chanting hymns and psalms, and that measures be taken to give the people the instruction necessary to that end. The motion was received by the members of the congress with great applause. A like greeting was extended to a letter from Mgr. Perosi to the congress, in which the correspondent suggested that, as the Credo is an act of faith, the greater part of it ought to be left musically within reach of the

people, so that they might join in the singing thereof. The author of the letter has promised himself to lead the way by the good example of the Sistine choir.

How beautiful it will be when again all the faithful assembled for the Holy Sacrifice shall join with the celebrant in making their own solemn profession of faith! What a contrast it will form with the mockery that disgraced not a few churches in the past, when from the choir-loft resounded the words: "I believe in Jesus Christ," and the singer did not believe; "I believe in the Catholic Church," and the truth was not in him.

But how shall the end so desirable in itself, so ardently desired by the Father of the faithful be attained? Circumstances differ from place to place, and consequently no fixed method of procedure could be advocated for all. To insure success, however, a few things will be universally indispensable. Among these the first and most important is a real will and a strong determination to do what the Holy Father prescribes. Mere velleity is worse than useless. Secondly, the congregation must be liturgically instructed by sermons and conferences, so that they will understand the beautiful prayers in which they are to participate. An exposition confining itself to external forms, as, for example, that the Kyrie is followed by the Gloria, that after the epistle the choir sings the Gradual, would be altogether inadequate; the texts themselves must be read and their meaning brought into relief. A third condition is a competent choirmaster. A knowledge of secular music does not imply a knowledge of church music; neither does a knowledge of figured music imply a knowledge of the official chant of the Church. For this reason the Pope writes: "Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of her masters, organists, and singers, according to the true principles of sacred art." Of such schools as are here mentioned we have at present two in this country.

Besides these schools, splendid opportunities for learning especially the Gregorian chant are afforded by various summer schools and courses of lectures, amongst which the courses given by the Benedictines of Conception, Mo., both in their own home and elsewhere through the country, are deserving of special mention. Additional help will be afforded the choirmaster by our excellent review known as CHURCH MUSIC.[3] This publication, of which as Catholic Americans we can rightly be proud, viewed scientifically, fully satisfies the needs of our country, viewed practically, yields to none issued in any language. It is a review which ought to be on the desk of every priest who has the responsibility of a choir, and in the hands of every choirmaster and organist in the country.

A choir well grounded in the chant of the Church will be a great aid in the introduction of congregational singing. More efficient still will be the school children well trained and placed in the body of the church. Possessing the requisite knowledge, they will inspire with courage the more timid members of the congregation, timid because less familiar with the sacred melodies. That to this end the chant ought to be taught in the schools need not be insisted on. Time for the subject will be gained by putting out the numerous silly songs and hymns, so-called, which hitherto have so frequently made musical cripples of the children. In this last remark we do not, of course, refer to such hymns in the vernacular as are musically and theologically sound, the use of which cannot be too highly recommended for both church and school. We have not alluded to this branch of church music more often because our topic was chiefly Gregorian chant.

On one of his musical peregrinations some months ago the writer wended his way to a suburb of one of the large towns belonging to a diocese not a long journey distant from his own. The fame of the glory of God's house in that place had reached his ears, and he was intent, seeing and hearing, to judge for himself. The hour for the renewal of the Holy Sacrifice had

[3] Dolphin Press, Phila., Pa.

just struck. Within the holy of holies were assembled the celebrant and his ministers, and, as in humble prostration at the foot of the altar they received the blessed waters of purification, there ascended from every heart and every mouth throughout the vast congregation the prayer: "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow. Have mercy on me, O God, according to thy great mercy." It was a supplication that they be made worthy of witnessing the re-enactment of the scenes of Calvary. After the chanting of the Introit by a choir of boys, once more the entire congregation besought mercy of the Triune God. Then followed the Angelic hymn, in which priest and people united in proclaiming, as did the angels on the eve of the first Christmas: "Glory to God in the highest, and on earth peace to men of good will." To the writer it seemed as though he had been transferred to another, a better age. Was it not the age of the confessors and the martyrs? The same devout faith, the same august Sacrifice, the same heavenly song of the spouse! Who shall give us that it be everywhere and always thus? "Who is he, and we will praise him? for he hath done wonderful things in his life." [4]

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VENGO SUBITO!

EUGENIO, the lame sacristan, hobbled into the outer sacristy, just two steps down from the church, and pushed through the people who were stopping there to talk on their way out by the door opening into the street, or waiting for the Priore, who in the inner sacristy was giving directions to his *cappellano* about a funeral to take place—as they usually do in Florence—at night.

"The Signor Marchese is waiting for confession, Signor Priore," said Eugenio, "and one or two others."

[4] Ecclus. 31: 9.

"*Vengo subito!*" [1]

"There's Amalia whose husband is ill," continued the sacristan, nodding in the direction of the outer sacristy, "and Cecchina Moroni and Colomba Fonardi waiting; and Paolo has something to say to you—he says he must see you."

"*Vengo subito!*"

The Priore, a man of middle height, looked older than his forty years from the fact of his baldness as well as a slight stoop, the latter acquired—so people rightly surmised—from bending his head so often and for so long in the confessional. His face reminded one somewhat of Giotto's frescos of Dante in the Bargello; the large dark eyes were capable of very varying expression; his manner of speaking was quick, decisive. A few more words to Don Giuseppe—a small man of over thirty, with curly black hair and a peevish droop about the corners of the mouth—and the Priore left him in the gloomy sacristy, alone but for a young *clerico* [2] who was putting away vestments, thinking longingly of the day when he should wear the like.

The place had a richly-frescoed ceiling, dim with age; the small dusty window was high up, and the stone floor was worn and uneven. For several centuries priests had vested there, standing before the old oak press over which were a faded engraving of Our Lady and some brackets supporting gilt busts of Saints whose relics on their feasts were exposed therein for veneration. Over another low press was *Silenzio* written in large letters. Stoles hung close to dark oak *prie-Dieu* by which were chairs, and near the big white-faced clock was the ordo. Don Giuseppe busied himself looking for some papers in a drawer, his thoughts less occupied with them than with other matters; and the *clerico*, after kissing his hand, went away. Eugenio too was chatting with a man in the outer sacristy. All was quiet.

Meanwhile the Priore had rushed to the waiting people and

[1] "I am coming at once."

[2] One who has taken minor orders.

was entering into their separate and various wants quickly yet sympathetically; then he went into the church, arrested on its threshold by the remembrance of the Great Presence into which he had entered as ever with noticeable reverence and eyes fixed adoringly on the Tabernacle where Gesù stayed among men. He swung the door of his confessional open with his habitual quickness, as a tall, white-mustached old Marchese knelt at the grating, the Priore giving the beautiful initiatory benediction: —*Che Gesù la benedica e la faccia santa!*

The ugly church was tawdry in its decorations: artificial flowers galore adorned its altars, and at the Lady-altar was a Madonna deeply loved by the people who admired her blue satin dress and her brown ringlets of real hair. All was in order, for the Priore tolerated no avoidable dirt or untidiness: spitting on the floor he had ineffectually tried to stop—it seemed useless to try to get rid of this confirmed habit of his poor congregation. The whole building, spiritually redolent of the incense of prayer, breathed devotion. One felt there how many thousand Masses had been celebrated; how much work done with souls; how prayer was ever being made there. That day the pavement was covered with mud for it had rained heavily and the successive congregations had brought it in. This, however, did not offend the keen eyes of the Priore; rather, it thrilled him with thanksgiving, as it told of the people who had come to Mass on a workingday—how glad he was to see it, how many blessings he prayed would rest on their heads for this honoring of the Great Sacrifice!

Don Giuseppe, the *cappellano*, slipped into a seat near the door and began his office. Two old women before him exchanged remarks between their prayers: one of them had a bouquet of flowers laid on the seat before her, and the other had placed a flask of wine under the bench. There were several people waiting near the Priore's confessional. Presently, from an altar came "the blessed mutter of the Mass," the tinkling bell, then the whimper of Colomba's baby merging into a roar. Colomba had a very long story to tell to the Priore and was waiting in the nearer sacristy till he was free. After a while

the baby, having been fed, was tranquil. The *cappellano* had now finished his office, and closed his book, and was starting for a house at the farthest end of the parish to arrange about this evening's funeral as well as other parochial matters which lay in his day's duty.

He and the Priore lived in a narrow, yellow-washed, green-shuttered house just opposite the church. Eugenio helped Paula in the household work, cordially detesting each other all the time as was of course quite natural, the former being from the South, the latter from the North of Italy. The Priore came of well-to-do farmers who lived low down near the plains between Impoli and Tucca, while Don Giuseppe's parents were very much poorer, living in the Pistoiese mountains. To reach his little home you had to leave the blue-gray olives, then to pass the chestnuts until you found yourself chiefly among firs and pines, fragrant when the summer sun draws out their perfume and the needles form a soft carpet at their feet. The mountains wear their ermine mantle till late in spring, whilst in summer they look like velvet of a deeply-shaded violet hue. It was up there that he had spent his boyhood dreaming dreams which then seemed so unlikely of ever being realized. However, an English lady, spending the summer alone at one of the big hotels on the dusty white road which cleaves the woods and winds down to the station far below, became acquainted with him and learnt of his desire for the priesthood. As a thank-offering for her own recent conversion she paid for his education at the diocesan seminary, and he was ordained at the age of twenty-four years and one day, which ranks as the canonical age of twenty-five. By special dispensation he might have been ordained earlier, but he did not wish it. He desired to study hard as long as he possibly could, fearing that once a priest he would have less time for his books. He longed to be appointed to a town curacy, but he dared not hint his wish to the bishop, and as he had no influential friend to do so for him, he had to be content with a country parish until two years before the time of which we write, when to his great joy he was sent to

Florence. The congregation was a very poor one; he would have preferred one of a higher class. There were very few of the *borghesi* there, the *aristocrazia* being represented by two elderly Austrian ladies who, having long ago renounced the world and its pleasures, lived and worked among the poor of the parish. They did their best to sustain by their influence and their money and their services the hands of the parish priest, the Priore Darena.

Don Giuseppe found, as time passed, his work less and less interesting. Certainly some people went to him for confession, but he knew they were chiefly those who had not time or patience to wait in the usual crowd outside the Priore's confessional; besides, few came to him regularly. He also felt that the people did not care for him. That, however, did not affect him so much as his own deepening sense that his heart's desire was further off than ever. His wish, born when he was a child, was to be a great preacher, because, as he told himself over and over again, that was the best way—he almost said the only way—by which souls were to be won to God, the indevout made fervent, the careless moved to vigilance, the dead in sin roused to newness of life.

Latterly the demon of discontent had taken more than usual possession of him: he became so moody and out of spirits that the Signor Priore rallied him on the subject. But Don Giuseppe did not feel disposed to talk openly to the Priore, who on his side would never try to force confidence. Then there was another reason for silence: he did not like to tell him that he felt thrown away on such a congregation, and that really was what he was beginning more and more to recognize. All that he did now was very perfunctory and lifeless, and his sermons, though well prepared, were delivered without that convincing quality found in the Priore's simple discourses. It was not worth reading extensively for that lot of ignorant poor people who could never appreciate the gifts he was so sure he possessed. He had preached very few triduums, novenas, and panegyrics since he came to Florence, and in his inmost soul he wondered that he was not more in request, especially in those

churches frequented by the higher classes. In the summer he had preached a novena to San Zeno, for the *Pasqua delle Rose,* as it is called, and he privately wondered at the small attendance. It was explicable, however, he thought, by the fact that so many were making their *villeggiatura* early that year on account of the exceptional heat. But the rector of the church knew the sparse attendance was due to nothing of the kind, and that the really abnormal patience with which Italians listen to long sermons seemed stretched to the fullest extent, and the frank remarks made showed him that the preacher did not interest his hearers.

That bitterly cold November morning Don Giuseppe made his way along the old streets, where the houses were all more or less picturesque, and as he went he thought of many things. The street-life had in it plenty of color, not only in the gay scarfs and shawls worn by the women, but also in the occasional tomato-colored coat lined with green, so favorite a garment with men. Great flat brown cakes of *migliaccio* made of chestnut flour were being sold from iron stands; a man was blowing a horn to call attention to his vari-colored sweets displayed on a tray; another had pocket-handkerchiefs spread out in an opened and inverted umbrella. The vegetable shops looked quite attractive, with oranges and lemons often with their leaves on, fruits and herbs of many kinds, and feathery *barba di cappuccini* contrasting with crimson arbutus berries and the white and yellow of carrots and turnips and fennel root.

Don Giuseppe was oblivious to the cold: he was preoccupied with his own thoughts which turned so often on the same old subject. That morning, passing in the street the Canonico Lavegno, he recalled the many sermons he had heard from him in the great Duomo where he preached the last Lent. What a time that was, what a scene! A great *tendino* overspread the pulpit to reënforce the sound of that clear earnest voice; the shadowy depths of the cathedral, so bare, so vast, so imposing, full of great memories thrilling through its dimness! There, where Savonarola's thunders had echoed, this small,

spare man had gazed down on a sea of faces of men and women of all ages and ranks held spell-bound, as much by his well-delivered exposition as from the grand simplicity of the Word of God spoken to and from the heart. He thought of the day when he himself might be preaching there and attracting crowds and working by his words wonderful changes, reformations—all in fact that a gifted preacher had it in his power to do. Well—some day it might be! At this point he awoke to the fact that he had passed the turning to the house whither he was bound; so, retracing his steps, he executed his errand, and then went into a little *pizzicheria* kept by his sister in the next parish. The latter had come to Florence to see her brother and, making the acquaintance of Cosimato Vatti, a widower with three children, a marriage ensued. A fringe of brown *zamponi*—pigs' legs stuffed with chopped pork—hung over the door and the window, sausages garlanded about, cheese of different kinds, and many other like comestibles.

"Come in, Beppo," said Petronilla, wiping her hands quickly. "Its *un pezzo* since I saw you! Come in here—Antonio can look after the shop," she cried, and an undersized man who had a pathetic face and worked at odd jobs for the Vatti's was left in charge. Philomena's twin step-children were having a game on the stone floor of the little kitchen with a doll in an old fig box, some flowers almost faded, and lighted tapers. Giovanni and Cecchina were having a funeral, and they felt it hard to have the tapers taken ruthlessly from them, thus being prevented from probably setting themselves on fire, involving, so Petronilla screamed, very likely three funerals instead of one.

"I thought you had been up home," said Don Giuseppe.

"*Dio mio*, yes, but I came back fifteen days ago, on *Ognissanti*. I have not been to San Carlo, but to Sant' Agnese," she added, "it's nearer and I have been so busy—what with Cosimato spraining his ankle and then Lucia his sister's baby was born a week ago, and there were things to do for her."

"How was la mamma?"

"*Benissima.* She talked about you a great deal, Beppo, and she still lives in hopes of coming to Florence some day to hear you preach. 'Ah,' she used to say, 'what a treat that will be—I must not get deaf, must I?'

"*Poverina,* how proud she is of you! But, Beppo, you forgot to write to her on her name-day, and she was looking so anxiously for a letter, and we could have read it for her, for Gaetano has learnt to read quite well. Did you forget the day?"

Don Giuseppe nodded, and then shook his head and waived his finger in negation when Petronilla offered him a glass of *mezzo vino.*

"Imagine la mamma taking such a journey at her age, she that has never been in a train in her life! Ah, it must be very fine to be able to preach, Beppo. I like a good sermon when I have time to go to hear one, and your sermons are very grand. I never feel I understand much, but then I am an ignorant woman and those fine sentences and all that learning are above me, but I am proud that you are so learned, Beppo, I am indeed. Two days ago I went with Costanza to see the Contessa Spirani, a *brava signora,* and she was saying that when she was at Fiesole she heard a priest there preach the Novena for the Assumption, and what an *asino* he was! Never a thing, as she said, that one could profit by, only strings of words. She could not remember his name. Do you happen to know who it was?"

Don Giuseppe feigned not to hear: "How came she to be talking about it?" he inquired, stung to the quick at this description of his own preaching.

"I don't remember. Ah, yes I do! It was Costanza—she was her maid for ten years, and she goes there now—she is married—to do sewing, and I went there with her to help her to carry the parcels away, and we saw the Contessa, and Costanza she was telling the Contessa about her husband Nazzareno, who hadn't made his Easter for five years; he got into bad company and she persuaded him to go to San Carlo and he heard the Priore—ah, that *uomo santo*! and he went last

Easter, and he is so changed! Seldom now *bestemmia*,[3] no more wasting his money on the lottery, and every Sunday and *festa* now he goes to his Mass, and what a change! what a change! Costanza cried when she told the Contessa and the Contessa, who knew how anxious she had been about her husband, said 'I will have a Mass said in thanksgiving and for his perseverance.' For the Contessa was away last Easter and she did not know, for Costanza can't write."

"I am very glad," said Don Giuseppe coldly, and then he took his departure, his feelings wounded to their depths.

It was no use saying to himself that the passing remark of a silly woman, as he mentally termed her, need not trouble him, for he knew the lady by name as being not only devout but intellectual and sensible; her opinion, he knew, was of value.

Curiously enough it seemed to have started a whole train of unpleasant reflections of which, just now, he seemed unusually reminiscent. Things he had tried not to hear, or, if heard, to forget, vague fears which now seemed clothed in realities, were burning into his very soul. Could it be true? he asked himself indignantly—impossible! His sermons were much better than those of the Priore, who had scant time for study, who never used fine language and was certainly no orator. Yet the people listened to him; and, as to the result of his work—well, no one could shut their eyes to it, for the Sacraments were more and more frequented, besides many other proofs. The Archbishop had a year ago appointed the Priore confessor extraordinary to some Franciscan nuns; he already heard confessions at the seminary, and, by way of variety, at the prison. He seemed at the beck and call of any one and every one, and, as regards that favorite expression of his, *Vengo subito*, how tired Don Giuseppe was of hearing it!

In his mountain home among the pines Don Giuseppe had in his youth known the pangs of hunger, he had smarted under severe cold, he had been weary of carrying stones and other hard work. Idleness he had also known, for he was not strong,

[3] Blasphemy.

and the chief food, chestnut flour, by no means conduces to vigorous frames. But to interior suffering he was a stranger, and these new and curious sensations at first were bewildering; the mortification was intense, insistent in its pressure on the deepest depths of his shallow nature.

At their mid-day meal that day he was unusually silent, and the Priore's parochial news and general chat fell on unlistening ears. He ate his food quickly. Though poor, it was plentiful: *lesso* with *contorni*, sour bread and *aquarello*, following a good minestra and maccaroni. The room, like the rest of the house, was intensely cold, for of course there was no fire, excepting in the kitchen, and that was now smouldering out after the dinner had been cooked. The floors, passages, staircases, were all of stone, so when I add that most of the rooms were on the shady side of the street, no more need be said, to describe the penetrating cold. At the top of the narrow stair leading up from the little passage a big black cross faced one —the Priore seldom passed without kissing it—then there was his little parlor, with a round table in it, with a *Bambino Gesù* under a glass case and placed on a red crochet mat, a few books. On the wall were likenesses of the Priore's people, a large photograph of Leo XIII with signed blessing. A few rush chairs and one easy chair completed the furnishing of the room.

Christmas approached. The work of the parish was progressing as usual, Don Giuseppe doing his share mechanically and perfunctorily, while the fires of suffering burnt increasingly. He was humiliated, crushed into realizing, as he was doing slowly but surely, that he did not possess the gift he had always been so sure was his. Since that day at his sister's he had sounded several people and had tried to extract an opinion from the Priore, who really could not give it, for he had heard him but seldom and in any case would have been uncritical. But, meeting one day one of the priests where he had made his studies, Don Giuseppe got an opinion from him which only confirmed his fears.

"But preaching is not everything, *figlio mio*," said the

priest, a man of discernment and one who was considered, he knew, an excellent judge; "it's only part of a priest's work."

"It's the one part I wanted to do before everything else," said Don Giuseppe, breaking through his reserve as he had never done before.

"As well as other things," smiled Don Luigi, "people are reached in other ways. What a man is in himself is a means of influencing, of reaching, of bringing souls to God." He looked sorrowfully at his old pupil, reading him better than the latter knew, discerning that in the desire to preach there was a great deal of self-love, that to the small and narrow nature one idea had been dominant to the exclusion of many, and these far more important. Yet as the experienced priest saw Don Giuseppe walk away he felt that suffering might do much for him, if he only had the grace to take it in the right way. But though he saw a good way into Giuseppe's heart, he was unable to apprehend the poignancy of the pain at the relinquishing of a hope, good in itself, that had been the companion of his life. He could not know all Don Giuseppe went through in the cold mornings before Mass as he made his meditation, the violence of the temptation to regret that he was a priest, the struggle to accept the bitter disappointment, the consciousness of abject failure! He was learning his own soul, understanding it as he had never understood it before, and finding in these interior experiences a liberal education concerning much of which he had been ignorant heretofore.

Christmas passed, and then came the great fast of Lent—very early that year—rung in on the midnight of Shrove Tuesday. Then came the *Pasqua di Risurrezione*. The man who provided the candles for the church sent the Priore a *Lumen Christi*, a rather ornate candle surrounded by tiny artificial flowers, a little wax image of our Lord dressed in a black-spotted velvet frock and pink jacket. The Priore sent it as a little offering to the Signore Contesse as a slight recognition of their ceaseless kindness, good Easter fare being included as usual in that.

On Easter Sunday, when the extra good dinner was being

served and eaten in company with two other priests besides Don Giuseppe, the Priore ate very little, tired and worn out as he was with the Lenten fast, the rigors of Holy Week, the many services, and the endless hours in the confessional. Even Don Giuseppe, usually so unobservant, noticed how ill he looked, how brilliantly those dark eyes shone out of the white face, and what an effort it seemed to be to join in the genial talk and general hilarity. He sipped a little *vino santo* which Petronilla's husband, who worked at a wine merchant's, had sent Don Giuseppe, but he left the nuts and oranges to the others. Rousing himself after a short siesta, he went to baptize a dying child at the other end of the parish, and returned to find two people waiting to pour out a tale of want and misery, for the poor suffered much from the intense cold which prevailed at that time and had done all the winter.

The *cappellano* slept heavily that night, but woke suddenly on hearing the shutters being opened in the Priore's room next his own. It was pouring rain, and the very heavens seemed to be emptying themselves. He recognized the voice of one of the parishioners, a poor woman whose husband had long lain dying and refused obstinately to be reconciled to the God forsaken for many years.

"Would the Signor Priore, for the love of Gesù, come at once—Guido was very very ill —"

"*Vengo subito!*" was the ready answer.

Then Don Giuseppe slept again, until Eugenio knocked at his door to tell him that the Signor Priore was ill; he had been drenched to the skin the night before.

For two weeks the Signor Priore lay dangerously ill in the cold, bare, little room, which no braziers seemed to warm, struggling for breath and for life. During that time Don Giuseppe, forced by circumstances into being more than usual with the congregation, learnt what the beloved *parocco* was to his people, who sorrowed in genuine, heart-felt grief. Never in all his life could be forget those days! The crowded church, the many Masses offered for the Priore, the sobbing communicants, the ceaseless stream of prayers. On all sides

he heard of the work which in his inmost soul he had thought little of, for, as he thought, the preaching in it was so poor. How fervently the Priore had prepared children for First Communion; how carefully he had watched over his flock; how impressed was every one who knew him by that whole-hearted devotion to the Blessed Sacrament, which was so burning, so vivid that others caught from him some of his enthusiasm and were led or driven to the same source of light! He saw the people kissing the faded curtain of the confessional—alas! they might never again hear the earnest voice, warning, strengthening, encouraging. The people pressed round Don Giuseppe in their eagerness always for news and recounting for love's sake many and many a tale about their parish priest. In one way or in another he had helped them all, not only by his individual work with them, but also by the example of his life which bore the hall-mark of holiness, with its illimitable power. In those days Don Giuseppe was often with the Priore, and the two men drew together as they had never done before and when the *Te Deum* was sung in the church for the Priore's recovery Don Giuseppe's voice was trembling.

He had learnt a great deal lately, of himself, of his aims, his mixed motives, his work as a priest so imperfectly done; and he saw how and where he was lacking and he took himself in hand rigorously and definitely.

Don Giuseppe was never a great preacher. He used, as time went on, to speak from his own soul of what he had learnt there, to those he was growing to love more and more as he appreciated more clearly their value and his own magnificent calling as a priest. He knew that there had come a day when he had realized his Lord speaking to him directly, drawing him to a higher, more watchful life, and now in response he had with firmness of purpose, depending not on himself but on Him who had called him, answered with a humble and thankful heart—"*Vengo subito!*"

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ECCLESIASTICAL CONTROL OF RELIGIOUS COMMUNITIES UNDER SIMPLE VOWS.

ACCORDING to the accepted census of Religious Orders in the United States and Canada there are resident in these countries some fifty religious organizations of men, and nearly thrice as many of women, with their own special Constitutions and Rules of community life, and known by different titles. A large proportion of these are members of the primary monastic orders—the Benedictines, Dominicans, Franciscans, Carmelites, Augustinians, etc.; others belong to the various recognized Congregations of Regulars, such as the Jesuits, Passionists, Redemptorists, Vincentians, etc. These Orders have numerous affiliations and houses scattered over different States; they make for the most part what are called solemn vows, that is to say, vows recognized as perpetually insoluble and involving a pledge of fidelity accepted by the Church. Hence the Constitutions of these Orders bear the stamp of definite approval by the Holy See, which fact renders their administration to a certain degree independent of the local ecclesiastical authority.

A considerable number, however, of the religious institutes, both of men and women, in the North American States, are composed of members who take only simple vows. These vows imply indeed a solemn pledge of fidelity on the part of those who make them; but they are ratified by the canonically elected superior of the community, or by the local ecclesiastical authority, and not, as in the case of solemn vows, by the superior or bishop in the name of the Church, which latter solemn note adds to the vow the stricter binding force of a publicly-made contract between the religious who makes it and the Holy See which accepts it.

Of the religious who make simple vows, many belong to the so-called *Tertiaries,* who observe a modified form of rule taken from the old Orders whence they derive their name and allegiance. Thus we have more than twenty communities of Franciscans, each having its own separate constitution and known under a distinct title, as Sisters of the Third Order of

St. Francis, School Sisters of St. Francis, Hospital Sisters of St. Francis, Sisters of the Poor of St. Francis, etc. Other congregations, mostly of recent origin, live according to rules made to harmonize with the special requirements of the work for which they were founded, and to take account of the present conditions of life.

Diocesan Control.

Communities of religious of simple vows are in some cases purely diocesan, either by reason of their having been established in and for diocesan works of charity and instruction, their mode of living being subject to the sanction and direction of the Ordinary; or by reason of their being governed by religious superiors who are in no way dependent on other religious communities outside their own diocese, although they are associated with them by a common rule, since they spring from a common foundation. Such are, to cite an example, the Sisters of Mercy (Dublin foundation) who, having constitutions approved by Rome, are engaged in the same work in many English-speaking countries; yet they are not governed by a superior general, but carry on their work in every place under the protection of the Ordinary, electing their own superior and council, and keeping their own subjects active within the diocese. The difference between a purely diocesan institute, dependent for its approval and direction on the Ordinary of the diocese, and a diocesan community whose constitutions and rules have been approved by Rome, is this, that in the former case the rule of religious life, the scope of the work assigned to the institute, and the methods employed by the members in the pursuit of their object, are wholly subject to the approbation of the local ecclesiastical authorities; hence these may modify, alter, or suspend the work of the order, as they might deem it necessary for the furtherance of religious interests in the diocese; whereas in the case of religious communities whose constitutions have been formally approved by the Holy See, the Ordinary is not at liberty to alter or modify their method of life or the scope of their work: his authority

is limited to that supervision which safeguards the faithful observance of the constitutions in the common interest of religion, whose divinely-appointed guardian he is within his own jurisdiction. For its internal management the order whose constitutions are approved by Rome is responsible, by reason of that approval, to the Holy See. In all that relates to the external régime of the Church, the bishop's jurisdiction over such communities remains, however, intact; and as this includes the administration of the Sacraments, it becomes clear that the authority of the Ordinary covers the grounds which relate to the *forum conscientiae.* As a guardian and father of the religious under his jurisdiction, and as the representative to them of the authority of the Holy See, the Ordinary must of course maintain certain canonical prerogatives controlling the activity of the religious communities within the diocese; and though he may not alter their rules or interfere with their observance, he exercises certain rights over them which the Holy See recognizes as permanent. These are, among others, the right of permitting or forbidding the making of new foundations, the building of new churches and chapels for the celebration of Mass, the giving of Benediction with the Blessed Sacrament. He likewise exercises full jurisdiction in the matter of censures, reservations, dispensing from vows not reserved to the Pope, and, generally speaking, in all that pertains to the *forum internum*, the appointment of confessors, ordinary and extraordinary. Where religious congregations have charge of public institutions, hospitals, orphanages, or schools, it is of course the business of the Ordinary to exercise such control as will safeguard the interests of the community and prevent abuses, such as may arise from laxity of moral and external discipline. Hence the episcopal visitation or inspection extends to such institutions as well as the churches and chapels of religious congregations. The Ordinary is also to demand an account of the use of funds left by way of legacies for pious or charitable purposes, that is, as benefactions to the community at large; for these represent the rights of the flock whom the bishop governs.

Besides watching over the discipline in order that the disregard of rules in a community may not become detrimental to morality and religion, the Ordinary is to examine those who wish to join a religious congregation, to testify to their entering voluntarily and in good faith; he is to preside over the chapters of elections and appointments when held within his diocese; he is to control the action of religious mendicants collecting funds for the maintenance of their institutes and the works dependent on them.

The above-mentioned relation of the religious communities, whose Constitutions are approved by Rome, to the Ordinary of the diocese in which they have a permanent domicile, offers distinct advantages, even where it is not a necessity arising out of the extended and growing influence which certain institutes gain for themselves beyond the limits of a single diocese or province. The bishop checks, but does not control, the work of the order; whilst the order is free from those possible limiting or coercing influences which the individual judgment of a local bishop might at times impose upon the members if their community were simply a diocesan institution without the express approbation of the Holy See.

Control by the S. Congregation.

But whilst Rome thus encourages and protects, by separating from individual and local control, the broader enterprises of religious men and women in the field of education or charity, she has to meet certain difficulties that are occasioned by this very approbation accorded by her to religious communities within the jurisdiction of her bishops, each of whom is chief judge and executive in most matters that appertain to the administration of religious affairs within his diocese. In so large a number of religious congregations under simple vows, which have obtained the canonical approbation of their constitutions from Rome, it is but natural that there should arise occasional doubts and conflicts as to the precise limits of rights and privileges affecting mutual interests between the different congregations and the Ordinary, or the secular clergy,

or the local civil authorities. An appeal to the Holy See from both the conflicting parties supposes, before it can issue in a just settlement, a complete knowledge of the local conditions, personal relations, and circumstantial claims of the contestants. These matters cannot be ascertained from the statements of the advocates who present a case in litigation; they must be obtained from a broader report given without bias and removed from the time and circumstance of contention. When therefore a complaint is lodged with the Holy See either by the Ordinary against a religious community in his diocese, or by the religious community against the bishop, Rome looks over the detailed reports of the status of the diocese and of the religious community. These reports contain only verifiable statements of fact and of actual conditions. They furnish a basis for judging of the administration, order, integrity, zeal, and resources of the two parties; and frequently point out avenues for obtaining disinterested judgments and opinions that would throw light on the merits of the case in dispute.

The reports which the bishops are obliged to make periodically to the Holy See regarding the status of their dioceses, include a detailed account of the number, character, activity, standing, etc., of the religious communities whose constitutions enjoy the approbation of Rome. The Holy See has from time to time insisted on similar reports from the religious congregations. Owing to the unsettled conditions of religious life in missionary countries the law requiring the superiors of religious institutes to communicate regularly with the Holy See as to their material and spiritual progress, has not found practical extension to all simple-vow congregations which in the course of time have obtained the approbation of Rome. Nor did those who deemed it their duty to make such reports, always give them in such detail as would make the information contained of real practical use.

The Standard of Uniform Constitutions.

Moreover, the great variety of forms of approved religious institutes made it extremely difficult to judge of their effi-

ciency by any uniform standard of observance. This difficulty has grown of late years by reason of the increase of religious communities that sought approbation from the Holy See for their constitutions and rules, to give a certain stability to their work, and to increase their sphere of usefulness by an authoritative recognition which would not only protect them from interference, but would also enhance their patronage.

To obviate the multiplication of foundations pursuing one and the same object under merely different titles, and the making of new rules which differed from those of similar institutes only by a certain devotional aspect that refers the work to some particular founder, or endows it with certain forms of piety for which the approval of the Holy See was being solicited, the S. Congregation issued in 1901 an instruction called *Normae secundum quas S. Congr. Episcoporum et Regularium procedere solet in approbandis novis Institutis Votorum Simplicium.* These *Normae* laid down certain rules to govern the methods to be pursued not only for obtaining the approbation of the Holy See, but for making what are called the Constitutions of new foundations. New religious congregations are to be modeled after the same general outline of internal religious government, domestic administration, and modes of acquiring personal perfection of its members. The *Normae* allow full scope to the zeal of the various communities, to the difference of external application, and to the local needs of religion, education, and charity; but they exclude all details that are not necessary to emphasize these various branches of religious work. Hence the *Normae* separate what are known as Rules and Customs from the Constitutions proper. The latter contain a definite outline of the character and object of the institute, the requisites for membership, the general method of pursuing personal perfection and fulfilling the obligations of charity imposed by the institute, the manner in which the institute is to be governed, the election or appointment of its officers, and the responsibilities attaching to each office. These matters are to be stated, as prescribed by the *Normae*, under distinct heads, in a book to be called the

Constitutions. They exclude all minor rules, directions, horaria, ceremonies, and customs, which may be given in what is called the Directory, or Book of Customs, or Ceremonial, and the like. *Only the Constitutions can hereafter receive the approbation of the Holy See.* This approbation usually is not given until the institute has approved itself by actual experience to the bishops under whose jurisdiction it has been active.

The first step to be taken for obtaining the approbation of a new religious congregation, after having formulated a body of constitutions according to the pattern prescribed by the *Normae*,[1] is to draw up a statement giving an accurate account of the foundation, the work accomplished, the membership, means of support, location, and the rest. This statement is to be signed by the superior and her chief assistants (Council), as well as by the bishop in whose diocese the chief or mother-house of the new foundation is situated. Besides this document, there is to be a copy of the constitutions, together with a petition, signed by the superior and her council, in which they ask the Holy See for the formal approbation. The petition must be accompanied by letters from each bishop in whose diocese the institute has houses or active interests, testifying to the good work done by the religious and commending their request for canonical approval.[2]

The first answer the Holy See makes to such requests if properly presented and vouched for, is usually the preliminary conferring of a *Decretum Laudis*. The effect of this document is to recognize the praiseworthiness of the object proposed by the new foundation. This decree is accompanied by a return of the copy of the constitutions originally submitted, with such corrections, additions, and modifications as the S. Congregation deems necessary. At the same time there is added the injunction that the constitutions so corrected be observed *ad experimentum* for a certain period (usually five

[1] The Normae may be obtained through the Ordinary of the diocese who is supposed to approve the constitutions before they are submitted to Rome.

[2] These documents and letters should be printed, or typewritten, in Latin, Italian, or French.

years) after which time their efficacy having been sufficiently tested, a new application is made in a similar fashion to the above-mentioned first request, which, if found to fulfill the requisite conditions, will be followed by the final act of approbation (*Decretum Approbationis*).

As a rule the Holy See requires a practical demonstration of the work of a new religious order for at least fifteen years from the time of its foundation, before it accords the final approbation. Where sufficient testimony to the efficacy of a religious institute is offered after a lapse of this or a like period of actual experiment, the Holy See may dispense with the *Decretum Laudis* and forward at once its definite approbation, either for a certain period, to be then renewed, or final.

There are certain institutes, however well-intentioned, which are excluded from the formal recognition by the Church which the above-mentioned Decree of Approbation implies. Such are religious communities whose members serve as domestic nurses of the sick, when they attend day and night in private homes, etc.

It is plain that, when the Holy See has given its formal approbation of a book of constitutions, the responsibility of seeing that the approved institute fulfills the conditions of scrupulous observance rests likewise with the Holy See. It is true, the bishops are the administrators and executives of the supreme authority of the Holy See, and they are obliged to render an account of their administration within certain fixed periods and upon definite points, among which is comprised a detailed statement of the work of the religious communities under their care and jurisdiction. But as the religious orders that have the approbation of the Holy See enjoy certain immunities which exempt them from the judgment of the bishop in regard to the management of their economic and disciplinary affairs, it is only reasonable to assume that there is some other means whereby the possible introduction of irresponsible power may be prevented. Hence the Holy See has for a long time insisted upon receiving definite reports about the various and constantly multiplying religious communities in mission-

ary countries, not only from the bishops but from the superiors themselves of the institutes that have obtained the Decree of Approbation. The reports, when made, are not always satisfactory; that is, they were often vague, incomplete, insisted on unimportant items, emphasized the personal element or the success of the order instead of simply adhering to the statement of facts.

The Triennial Report to the Holy See.

It was for this reason that the Sacred Congregation of Bishops and Regulars, a year ago, deemed it necessary to issue an Instruction which not only made the Triennial Report obligatory upon all superiors of religious communities approved by the Holy See, but also indicated the precise scope and form the reports were hereafter to observe. It is to be expected that the superiors, especially of lay communities, such as the Brothers of the Christian Schools and the members of the numerous congregations of religious women who may not be familiar with the forms prescribed by the Roman Chancery, will turn for information to their immediate ecclesiastical superiors, the directors and chaplains of convents, or the diocesan officials. Hence we give in the present issue of the Review [See *Analecta* section] the *Elenchus* of questions which are to be answered, and add here merely a brief survey of the subject-matter, since that will be of use likewise to the Ordinaries as suggestive of the extent to which the Holy See expects the religious communities under their care to observe exact discipline, and to coöperate in the common effort to awaken Catholic charity and to maintain Catholic life through education and zeal for piety.

The series of questions to be answered by the superior general or the responsible head of the community, and to be signed by herself and by all the members of her council, include an introductory statement of the fact that the institute has obtained the Decree of Approbation, and the date of its issuance. Then follow a brief account of the object and scope of the work undertaken, and mention of any changes that may

have been made in the title, occupations, or dress adopted by the institute in its beginning, and on what authority such changes have been introduced. Other questions are: How many postulants have been received as actual members from the beginning, or during the last twenty years? How many left the institute during their novitiate? how many after taking temporary vows?[3] How many after taking perpetual vows? Has any one left the convent clandestinely? When was the last report sent to the Sacred Congregation?

After these preliminaries the *Elenchus* requires a detailed statement regarding the personnel of each institute—their number at present and since the last report: how the institute got its candidates, whether by any method of advertising in newspapers, etc. Did the candidates fulfill all the conditions of presenting testimonial letters, etc.? Were the prescriptions of the constitutions regarding the training, employment, freedom, and separation of the novices faithfully observed? Why not? etc.

There are some thirty questions bearing upon the condition of the individual in each order of the community, and upon the promotion of personal religious perfection.

The second group of questions relates to the houses, institutions, and material ownership of each community. It requires a general statement of expenditures and of income, of the uses of investments and legacies, of the existence of law suits, of the relations to the ecclesiastical authorities in matters of titles, etc., and all such items as are calculated to throw light upon the economical administration of the community.

The third group of questions is confined to matters concerning the internal discipline of the institute, the cultivation of the religious life, the observance of rule in and outside the convent, and of the ecclesiastical laws and decrees which the Holy See particularly requires. The report exacts details as to the elections of officers, the visitations, changes of superiors, freedom

[3] The vows in communities of simple vows are taken at first for one year at a time; after the lapse of three or five years they are taken for a period of years; then and finally for life.

of access to the ecclesiastical authorities, the treatment of the sick, the method of studies, the character and manner of performing the various tasks of charity and instruction, the collecting of alms. Particular stress is laid upon an open statement on the part of the superiors as regards complaints and difficulties that may exist between the community and the bishop, or the confessors, or the chaplains. All the members of the council have to certify to the truth of the statements by affixing their names to the document containing the answers, together with the signature of the superior general. And if any member of the council or one of the assistants believes that there is any serious matter not mentioned in the *Elenchus,* and she feels in conscience bound to communicate it, she may address the S. Congregation by personal and private letter.

Such is the method the Holy See has seen proper to adopt for the protection of the numerous religious communities engaged amongst us in every kind of charitable and religious work, as well as in the interests of the Church at large, which attains the accomplishment of her apostolic mission through the faithful coöperation with her, of religious men and women who are true to the observance of their holy rule of life and to the spirit that prompted the foundation of the particular institute to which they have pledged their sacred allegiance.

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PARENTAL CONSANGUINITY AND DEFECTIVE CHILDREN.

IT is sometimes thought that the Church regulations forbidding the marriage of near relatives are founded on moral rather than physical reasons. It is easy to understand that the intimate association of relatives would often almost necessarily give rise to serious dangers to morality, unless the thought of the utter impossibility of marriage were constantly present as a check against certain only too human tendencies. It is acknowledged by all that, in respect of relationships of very close degree, there is a physical repulsion which shows the existence of a natural law in the matter, and thus acts as

a distinct guardian. As to what concerns the more distant relationships, however, beyond that of uncle and aunt, the moral side of the case was considered to be much more weighty than the physical factors in it.

It is true that a tradition exists according to which the children of first cousins are likely to be defective to a considerable extent, and many noteworthy examples of this sad consequence of the intermarriage of such relatives are on record. But it must be remembered that, on the other hand, there are many people who can cite examples of marriages of first cousins which did not result in any such unfortunate way. This is especially true where the cousins who marry are very much unlike and evidently take their physical qualities from different strains in the common ancestry. The more physically unlike related persons are, the less likelihood is there of their offspring being defective. There is, however, no assurance in this matter, since occasionally the defects of previous ancestors are transmitted to offspring, even though they are not exhibited in the individual parent. If people marry depending on this exception they are only too frequently shown the error of their ways by that saddest of all sad family trials, a lamentably defective child, or perhaps several of them.

It is sometimes thought, however, that these cases are quite rare and are really only coincidences. A certain number of defective children must, as it were, come into existence in the present condition of humanity, because so many favoring circumstances have to coöperate in the production of perfect human beings that occasional defective results are sure to occur. Where one defective child has been born in a family, there is rather more than less likelihood of other children in the same family being defective. This is a well-known law in heredity. It has been argued, then, that the occurrence of defective children where the parents are cousins is more especially noticed because of the relationship, and that in this way the tradition has been created, though there are really no good grounds for it in the nature of things.

This specious reasoning has very little weight, however,

with those who have had large experience in the collection of statistics, because they have found only too frequently the substantiation of the old ideas with regard to the sad physical consequences of such marriages. These are so well known, indeed, that legislators in many parts of the world have been guided by the principle that the marriage of first cousins is so directly opposed to nature that it should be forbidden by law. Even in the United States—though the fact is not as generally known as it ought to be—about one-half of all the States have laws forbidding the marriages of cousins, that is, of course, the marriages of the children of brothers and sisters, and making such marriages legally void. In New York during the last session of the Legislature a determined effort was made to pass a bill to this effect and, although it did not succeed, there was abundant evidence that a considerable number of the members of the Legislature had been brought to a realization of the serious physical evils which frequently follow the marriage of persons so closely related. In spite of the failure of the bill on this occasion, mainly because the Legislature had many important insurance questions before it that rendered other law-making trivial in comparison, it seemed clear that New York would not be long in falling into line with the more than twenty other States which have enacted a stringent law in this matter.

In recent years, notwithstanding this development of secular legislation, many close observers of social life in America think that there has come to be distinctly less abhorrence for the marriage of cousins than there should be. This is deemed especially true as regards some of the foreign-born population who have more recently come to the United States, although it has unfortunately been exemplified to a marked degree in some of the oldest and most intelligent families in the country, among whom cousin-marriages are not at all unusual. Some statistical material of the greatest value to enable clergymen, who are naturally most interested in it, to point out the reasons why such marriages are eminently inadvisable, is to be found in a recent report of the United States Census

Bureau; and it undoubtedly deserves somewhat extended notice. It may be said at once that this report absolutely confirms the wisdom of the Church's attitude in forbidding such marriages, and makes clear beyond all cavil that the Church fathers who were responsible for it, builded even better than they knew when they enacted such far-reaching prohibitions. The census report is one of the special publications of the census of the year 1900, but was printed only during the present year, being issued by the Bureau of the Census of the Department of Commerce and Labor.

The statistics were compiled by the census enumerators, but their significance has been pointed out, and the definite tenor of their meaning worked up into conclusions, by Dr. Alexander Graham Bell, the inventor of the telephone, who was originally a teacher of the deaf, having maintained his interest in them. His conclusions are of so startling a character that there can be no doubt that they have been reached only after the most careful consideration and on the strength of statistics that cannot be gainsaid. He has found that deaf children occur more than three times more frequently in the families where the parents are related as nearly as first cousins, than they do in those in which no such relationship exists. With regard to the blind he has found a state of affairs even worse. Nearly four times as many blind children born of cousin-parents were found by the census enumerators as of parents who were not related. The matter is of so much importance that it seems better to quote his exact words, making comments on certain portions of the report, than to attempt to condense them, when, being at second-hand, they would inevitably lose something of their force. Those who wish to procure the Census Report with the full sets of statistics on which Dr. Bell's conclusions are founded, can do so by applying at the Government Printing Office, Washington, D. C. The book can doubtless be found also in all the important public libraries, and even in some of the ordinary circulating libraries, or can readily be obtained by them if readers should request it.

Dr. Bell treats first the subject of the blind because of its greater importance both from the statistical standpoint and from the fact that the defect renders individuals even more helpless than does deafness.

CONSANGUINITY OF PARENTS AND BLIND RELATIVES.

The relationship or consanguinity of the parents of the 64,763 blind (in this country) was reported in 56,507 cases, in 2,527, or 4.5 per cent, of which the parents were related as cousins. In 57,726 cases the inquiry as to the existence of blind relatives was answered; 10,967, or 19 per cent, of this number reported that they had blind relatives. The blind relatives are divided into two groups—the first comprising blind brothers, sisters, or ancestors, and the collateral relatives or descendants.

This would seem to indicate that some influence or set of influences was at work causing a large proportion of the blind to occur in family groups. This may be due to similarity of occupations or liability to accidents or diseases of the same kind among related persons, but the most important factor in its production is the subject of the next paragraph of the report.

Of the 2,527 blind persons whose parents were cousins, 993 or 39.3 per cent, have blind relatives—844 having blind brothers, sisters, or ancestors, and 149 having blind collateral relatives or descendants. Of the 53,980 blind whose parents were not related, 9,490, or 17.6 per cent, have blind relatives, 7,395 having blind brothers, sisters, or ancestors, and 2,095 having blind collateral relatives or descendants.

The real import of these statistics only appears in the next paragraph, where the origin of these frequent cases of blindness in relatives is conclusively pointed out.

The most significant fact derived from the figures given in the Census Table XIX, is found in the showing that of the 2,527 blind whose parents were cousins, 632, or 25 per cent, are congenitally blind, of whom 350, or 55.4 per cent, also have blind relatives of the classes specified; that is, brothers or sisters or

ancestors, who are totally or partially blind; while among the 53,980 whose parents were not so related, the number of congenitally blind is 3,666, or but 6.8 per cent, of whom only 1,023, or 27.9 per cent, have blind relatives.

The proportion, then, of the possibility of the occurrence of blind-born children in the family of the non-related as compared with those in which the parents are cousins is as 6.8 per cent, to 25 per cent. In a word, there are much nearer four than three times as many chances of such a sad misfortune for the children of cousin-parents. A further discussion of the conditions and causes of blindness only serves to bring out the significance of this conclusion.

The only specific causes, other than congenital, to which a greater proportion of the total cases of blindness among those whose parents were cousins than among those whose parents were not related is due are: Catarrh [1] (parents cousins, 9.1; parents not cousins, 8.7 per 1,000); scarlet fever(parents cousins, 10.7; parents not cousins, 10.1 per 1,000); scrofula (parents cousins, 28.1; parents not cousins, 19 per 1,000); and measles (parents cousins, 28.9; parents not cousins, 23.5 per 1,000). The difference in these proportions is but slight, and the relative number of cases of blindness attributed to each of the other causes is greater among those whose parents were not related.

From these statistics it can be seen that the children of cousin-parents are more likely to become blind after birth than

[1] Catarrh as used here is, of course, entirely too general a word to have any definite significance. Catarrh, in spite of the advertisements of patent medicines, is not a disease but a symptom. It comes from the Greek verb which means to flow down, and it refers to any excess of secretion from a mucous membrane. For instance, if snuff be taken and there be a running from the nose, that is catarrh; temporary, it is true, but real. Red pepper will produce a catarrh of the stomach. There are forty reasons, besides snuff-taking, why there may be an excess of secretion from the nose. Whenever the condition is persistent, it is spoken of as a catarrh, but it may be due to everything from a pea in the nose, as in children, up to the presence of cancer. The word catarrh is used by physicians of intelligence only to satisfy patients who must have a name for their affection, and by the patent-medicine men to work their own purposes.

are those born from non-related parents. There is not much difference in the liability to blindness from the ordinary acute diseases such as catarrh so-called or scarlet fever, but there is a noteworthy difference with regard to the occurrence of this unfortunate sequela after such diseases as are known to be dependent on the constitution of the individual for their severity. Blindness occurs in the children of cousin-parents about fifty per cent more frequently as the result of scrofulous processes than in the children of the non-related. Measles comes under the same category. It is not usually realized, but measles is a serious affection not so dangerous in itself as in its possible consequences. It is not unlikely to be followed by tuberculosis in delicate children, unless special care is taken to secure their future recovery from it. It is not surprising, then, to find that there is more than one-fifth more liability of a child born of cousin-parents becoming blind after measles than if the parents are not related.

Consanguinity of Parents and Deafness.

The case with regard to the deaf Dr. Bell, because of his long-time interest in this class of defectives, has made out with even more care.

> The most striking feature seems to be the large proportion congenitally deaf among those whose parents were cousins. The percentage congenitally deaf is nearly three times as large among those whose parents were cousins as among those whose parents were not; the percentage deaf from diseases of the ear is also larger, but only slightly.

This last remark shows a curious confirmation for the deaf of what we have just emphasized with regard to the blind. Not only are the congenitally deaf more frequent among the offspring of cousin-marriages, but also the number of those who became deaf for various reasons later in life, is greater. There is a congenital weakness or at least lack of resistive vitality in the sense organs. Dr. Bell proceeds:

> Out of a total of 89,287 deaf, 4065, 4.5 per cent of the total or

5.1 per cent of those answering (the question as to the relationship of parents), reported that their parents were cousins; 75,530, 84.6 per cent of the total or 94.9 per cent of those answering, reported that their parents were not cousins; and in 9,692 cases, or 10.9 per cent of the whole, the question was not answered. Therefore at least 4.5 per cent of the deaf are the offspring of cousin-marriages.

The meaning of the refusal to answer in certain cases is discussed, and its probable significance as showing a worse state of affairs than that disclosed by the actual statistics is then brought out.

In the case of the deaf from birth the proportion whose parents were cousins is more than twice as great as when all the deaf is considered, 11.8 per cent of the deaf from birth being the children of cousins and 4.5 per cent, of the whole of the deaf. That would be the true percentage on the usual assumption that the ratios in "not stated" cases are substantially the same as in the cases stated, but in the present instance there is some reason for supposing that they may be different.

Some people are sensitive to questions concerning consanguinity in marriage, especially where defective offspring have appeared, and in such cases non-reply would be an easy way of evading the question. It may be possible therefore, that the proportion having parents cousins may be larger among the "not stated" than the stated cases. However this may be, and whatever interpretation be put upon cases of non-reply, it is obvious that the true percentages, both in the case of parents cousins and parents not cousins, are greater than those noted in the tables, for the reason already given, viz., that these percentages are based upon totals that include the "not stated" cases.

The question of deaf relatives is as important as that of blind relatives, and the statistics are quite as striking.

Deaf relatives. Out of a total of 89,287 deaf, 29,716, or 33.3 per cent, had deaf relatives; 50,765, or 56.8 per cent, had not; and in 8,806, or 9.9 per cent, the question relating to deaf relatives remained unanswered (Table 3). It thus appears that one-

third of the deaf population of the United States have other members of their families deaf.

Where only one member of the family is deaf, there is nothing to indicate any predisposition toward deafness in the individual considered; sporadic deafness may be purely adventitious and accidental. But where two or more members of the same family are deaf, it is a little less likely that the deafness is accidental. It is more probable that in many, if not in most cases heredity has played a part in the production of the deafness; in which case we should look up to the common ancestor of the deaf persons for the initiating cause.

Dr. Bell argues that the only reason for the great frequency of occurrence of deaf relatives of the deaf must be heredity, and his argument is interesting as exemplifying a phase of the important problem of the transmission of individual peculiarities.

Where a tendency toward ear trouble exists in a family, it may lie dormant and unsuspected until some serious illness attacks a member of the family, when the weak spot is revealed and deafness is produced. We are not all built like that wonderful one-horse shay that was so perfectly made in all its parts that when at last it broke down it crumbled into dust. When an accident occurs it is the weak part that gives way, and it would be incorrect to attribute the damage to the accident alone and ignore the weakness of the part; both undoubtedly are contributing causes.

In the case then of a deaf person having deaf relatives the assigned cause of deafness may not be the only cause involved, or indeed the true cause at all. It may be the cause simply in the same sense that the pulling of a trigger is the cause of the expulsion of a bullet from a rifle, or a spark the cause of the explosion of a gunpowder magazine; hereditary influences may be involved.

The considerations involved in the proper discussion of these statistics concern very closely the principles of heredity as they are now understood in biology. While it is popularly supposed that acquired characteristics are transmitted to off-

spring, there are no records of any such transmission supported by scientific evidence. It is usual to hear it said that it is only natural that such or such a person is suffering from stomach trouble or heart disease since his father or mother suffered from the same affection. This is supposed to be a rule in human events. Of course when there is question of the transmission of acquired characteristics of certain definite types which are due to injuries or surgical treatment, then the absurdity of such an expression is at once recognized. No one thinks for a moment of considering that, because the father of a child has lost an arm or a leg, therefore it is surprising that the child should be born with all its limbs complete. On the contrary, if from a parent maimed in some way by accident a child should be born having the corresponding deformity, it would be considered a great wonder, though it would be nothing more than a coincidence, and the condition of the ancestor in the previous generation would have nothing to do with the defect.

It is evident, then, that when family characteristics are transmitted, it is not because they have existed in one generation, but because they are somehow ingrained in the race. We do not know when they began to be the subject of inheritance, for they have probably existed for many generations. They had a beginning, but this may be back many centuries; and of the mode of their origin biology knows next to nothing. Some of what would be called minor peculiarities can be traced all through our modern history. There is, for instance, a certain heaviness of the lower lip which is very characteristic and which has existed in many members of the Hapsburg family, for every generation since the family has been known in history. The present King of Spain has the feature in typical form. The earliest ancestor in whom it was known to have occurred was the famous Rudolph of Hapsburg, the emperor of Germany and founder of the Hapsburg dynasty, which still rules in Austria. How many ancestors of his had the same feature we have no means of knowing. He reigned in the second half of the thirteenth century.

Occasionally pathological conditions may get into the family strain and be transmitted. This is not by any means so common as used to be thought. A generation ago it was generally considered by physicians that tuberculosis or consumption was hereditary. This is now known not to be the case. There are still many physicians who think that a tendency to tuberculosis is transmitted, but even they are growing fewer every day. The only thing that surely is transmitted is a tendency for patients to be lighter in weight than normal, and such individuals for some as yet not well understood reasons readily become victims of the tubercle bacilli. Tuberculosis is, however, an infectious disease somewhat mildly contagious, and the deaths it causes in families are due to the fact that the affection is communicated.

There are certain diseases, nevertheless, that are the subject of hereditary influence. They are mainly affections of the nervous system. One of the best known examples is Huntingdon's chorea, the first cases of which were described by American physicians. The Huntingdons were physicians for four generations on Long Island, and each member of the family had a chance to study certain cases of a nervous affection which occurred in the families of their neighborhood. They were able to trace this affection through five generations. Examples of the disease have now been described in other parts of the world. The main feature of the malady is an inability to use the limbs properly. The basis for the disease has been found in certain defects of the nervous system, especially the cerebellum. Here is an evident case of the inheritance of a disease. Somehow it has got into the family strain. Certain other nervous defects are also transmitted. Besides, certain anomalies of the muscular system are occasionally found in successive generations of the same family and are the subject of inheritance. Most of the so-called muscular atrophies are of this kind and may be traced through many generations. Sometimes there will only be a family defect in one or two muscles, and yet this can be found to occur in generation after generation.

The danger of the occurrence of defective vision and complete or at least partial deafness in the children of cousin-parents only emphasizes the possibility and even probability of the occurrence of marked mental peculiarities in such children; not that the mental peculiarities are directly the subject of inheritance, but that, as is well known, peculiarities of disposition and even of character are dependent to no little extent on the physical basis of the mind, the nerve structures of the brain. If the brain is cramped for room and does not develop, as in certain idiots because of the premature union of the bones that make up the skull, then the intellectual life is necessarily very limited. Developing tumors and accidents to the brain often cause changes in disposition. Tumors in a particular portion of the frontal lobe are said by German neurologists to cause a tendency to make little jokes, puns, and the like,—a symptom which is looked for in these cases and is called *Witzelsucht*. Under these circumstances differences in brain tissue may easily account for mental peculiarities, at least to a great degree.

It is easy to understand that, if the child has its father's or mother's nose or mouth or special conformation of the eyes or ears, it will also have the parental peculiarities in the convolutions of the brain. These do not absolutely determine character, but they have not a little to do with it. I believe that it is the teaching of St. Thomas Aquinas that all men have equal souls, but differ in the bodies that have been given them by their parents. These create the individual peculiarities which are so striking in human beings. Certainly, this teaching is more in agreement with what is known at the present time about hereditary tendencies than any other.

In case of the marriage of relatives, then, whose mental peculiarities are strongly emphasized, these are likely to be still further exaggerated in their offspring. Fortunately, it is almost a rule that people like in other people the qualities that they have not themselves. We condone certain faults with which we have not been over-familiarized much more easily than we condone those which have been sources of annoyance

for many years as the result of our own characters and those of our near relatives. This tendency in people of contrasting dispositions to care for one another, has been considered as a result of intellectual preferences rather than of any natural law in the matter. With our present knowledge of the danger of emphasizing certain peculiarities by reproduction it becomes clear, however, that this law of liking contrast is founded on nature itself, and is meant to protect the race from certain fatal peculiarities.

The more contrast there is in the physical nature of human beings, always within certain limits (because extremes such as giants and pigmies in size are almost always sure to be abnormal), the more likelihood there is of the reproduction of healthy families. In the United States, where there has been gathered together, by special opportunities, a large number of very different peoples, the coming race is almost sure to be of higher grade than the original stock because of this fact. Already the progressive, enterprising generations of Americans have demonstrated this. It would seem to be important to encourage the marriage of individuals from different races, and in no place would this be more possible than among the Catholic poor. Unfortunately, there is a tendency sometimes to discourage such marriages, and have people marry among their own. Unless there are very strong moral reasons, however, for acting thus this is a serious mistake. Children of the best mental development, of the greatest acuity of sense perception, of the best control over their muscles as well as their sensitive faculties, are the product of parents whose origin is as far distant as possible in every way from one another.

In this matter it must be remembered that it is not so much the health of the particular individual parent as that of the race that is important. Occasionally there is a strong healthy individual born of a weakened family stock, yet liable to transmit the peculiarities of the family tree rather than his own vigorous characteristics. On the other hand, a weaker individual of good family stock will nearly always prove under

favorable circumstances a progenitor of a healthy generation. Of course this rule does not apply to such disturbances of health and constitution as actually weaken the individual by causing all the tissues to be in a condition of lower vitality and affecting, therefore, also the reproductive tissues and processes. It is because of this latter tendency that certain bad habits, such as the alcoholic or various drug-taking weaknesses, seem to be transmitted.

With all these possibilities of faulty inheritance the utter foolishness, amounting almost to criminality, of those who add to the risk already existing of children being defective, cannot be too severely condemned. The legislators who have seen fit to declare such marriages invalid are eminently justified by the consideration of these statistics. The subject deserves careful consideration on the part of those who are interested in the health of generations to come, and it is of so much importance that the widespread diffusion of definite knowledge such as is here provided can scarcely fail to do great good. Young folks should be taught something about these dangers at the time when in their instruction in Catechism the restrictions with regard to matrimony are being discussed. There is no need of exaggerating the dangers a single bit, and it is quite sufficient to point out what is now known to be the actual result of cousin-marriages.

It is almost needless to say that the risk of there being defective children does not cease abruptly with first cousins. There is considerable less liability of such unfortunate consequences in the marriages of second cousins, but there is no doubt at all that there still remains a considerable degree more of danger that defective children shall occur in such marriages than in those in which the parents are not at all related but come from entirely different family stocks. What is known of the dangers of heredity makes it very clear that the less there is of intermarriage among people who are much alike to one another, the greater is the liability of defects in the inheritance of each being exaggerated in the direction that makes for serious consequences to the offspring. Intermarriage

among little groups of families that have been closely in touch with one another for a long time is almost sure, especially with the added strain of our modern strenuous life, to produce degenerate offspring. Although originally the royal families of Europe came from different stocks, intermarriage for many centuries has so assimilated them that now they have much more than their due proportion of defective descendants. The same thing will happen in any other group that tries to perpetuate itself to the exclusion of others. This is nature's method of disposing of the monopoly of any kind. It would seem to be a hint that the encouragement of marriages among foreign-born Catholics of different countries and their descendants, which is now, as we have said, often not looked upon with favor, may be productive of the very best results, not only in uniting Catholics more than at present, but also in producing healthy generations of Catholics for centuries to come.

JAMES J. WALSH.

New York City.

PASTORES BETHLEHEMITAE
CUNABULIS PUERI IESU PIE ADVOLUTI.

NASCITUR Iesus, et inhospitales
Bethlehae muros Puer experitur;
cogitur Mater gelido sub antro
edere Prolem.

Quem tamen dites repulere duris
incolae verbis, inopes salutant
rure Pastores, pia ferre secum
munera laeti.

Scirpeas cunas dat Aser, Manasses
vellus agninum, tumidumque plumis
Martha cervical; Sara culcitellam
linaque donat.

Advehit Ruben, focus ut calescat,
ligna Iosepho; duodena Matri
ova fert Esther; Lia mel ministrat,
Evaque poma.

Porrigit panes Simeon recentes,
Anna lac pressum fluidumque; fasce
Issachar [1] feni, gerulum Mariae,
pascit asellum.

Mox et auditum melos Angelorum
rusticus tentat chorus aemulari;
fistulas promunt, resonoque mulcent
aëra cantu.

Gloriam Regis superûm, bonamque
concinunt pacem, Styge quae subactâ
regnat in terris, oriente pacis
principe, Iesu.

Suave dum carmen modulantur, Infans,
lene subridens, roseis labellis
Ha! sonat festum, tenerisque gaudet
plaudere palmis.

Palmulas certat chorus osculari;
tum fluunt dulces lacrimae, simulque
voce concordi novus hic Puello
funditur hymnus:

"O Deum cunis eguisse visum!
Nosque felices! quibus haec renidet
blanda maiestas, veterum nec uni
prodita patrum.

"Ergone his fas est oculis tueri,
quem sacri vates, Hominem Deumque,
tamdiu vanis cupiere votis
cernere coram?

[1] *Issachar*, asinus fortis. (Gen. 49: 14.)

"Quas Deo grates referemus, aucti
copia tanta, miseri, bonorum?
Ah! Deus, quidquid sumus et valemus,
munus habeto.

"Dive Rex, unus dominare nobis;
namque te regem colimus patremque;
omne tu nostrum decus, atque mentis
una cupido.

"Serviat tellus tibi cuncta, cui tu
natus es, priscum scelus ut piares;
lingua te quaevis celebret, voluntas
ardeat omnis."—

* * * * *

Quis mihi vestros, ovium Magistri,
afflet in Iesum pietatis ignes?
Flammeus per te, Puer alme, reddar;
flammeus in te!

F. X. Reuss, C. SS. R.

Rome, Italy.

CHRISTMAS SOCIAL CUSTOMS AND GIFTS IN OLD ENGLAND

POPULAR customs contain the germ of history; and however rude and uncouth they may be, if we look beneath the surface, we find curious and interesting stories of antiquarian lore which will repay the labor of the explorer. Popular customs are a heritage which has been bequeathed to us from a remote past, and it is for us to hand down that heritage to future generations.

The Poets on Christmas.

All the old English poets sing in praise of the great festival of the Saviour's birth, which, according to Herrick, "sees December turned to May," and makes "the chilling winter's morn smile like a field beset with corn." Sir Water Scott bewails the decline of the ancient modes of celebrating the festival, and says:

England was merry England when
Old Christmas brought his sports again.

Excepting Milton, not one of the English poets is, probably, equal to Tennyson as a Christmas poet. Scott is human and social as he lingers on the joy, love, and gratitude which animate faithful hearts, and enable them to realize anew the Angelic message

That to cottage and the crown
Brought tidings of salvation down.

Who that has been in the country at Christmastime, where, when the wind was in the right quarter, has not heard the peal of bells from the neighboring village churches, as the breeze wafted their sweet sounds o'er hill and dale, o'er woodland and meadow! The clang of these chimes still ring in my ear as I write, and the eyes moisten at the memory:

The time draws near the birth of Christ;
The moon is hid, the night is still;
The Christmas-bells from hill to hill
Answer each other in the mist.

Tennyson, it is true, heard four (I suppose, in his Lincolnshire home), and what did they say to him?

Each voice four changes on the wind,
That now dilate and now increase,
Peace and goodwill, goodwill and peace,
Peace and goodwill to all mankind.

Nor have our modern women poets been lacking in their tribute to Christmas. Christina Rossetti sings:

Love came down at Christmas,
Love all lovely, Love Divine;
Love was born at Christmas,
Star and angel gave the sign.

Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and gift and sign.

Mrs. Hemans well expresses the true Christmas sentiment:

> Oh! Christmas! welcome to thy hallowed reign,
> And all the social virtues in thy train;
> Compassion listening, and the tale of grief,
> Who seeks the child of sorrow with relief,
> And every muse with animating glee,
> Congenial mirth and cordial sympathy.

Eliza Cook strikes much the same note:

> King Christmas strode on his slippers of glass,
> With a grasp and a word for each one that might pass;
> His blessing was kind, though his greeting was bold,
> And his plain carol-ditty he lustily trolled:
>
> Roast the ox, and drain the butt;
> Let no human heart be shut;
> Let "Goodwill" be reigning still,
> And the castle help the hut.
> Room for me! room for me!
> High- or low-born though ye be,
> On new-born cry, and dying prayer,
> Christmas looks in everywhere.

It is sometimes absurdly said that Charles Dickens invented Christmas. Who that has any acquaintance with the wealth of tender love and loving observance with which the ages of Faith surrounded the festival of the Nativity could mistake the Dickensian aroma of lemons and good humor for the real joy of Christmas? Dickens, to do him justice, popularized human kindness and compassion; and, while the gigantic problem of the workless sits at the doorstep of Christian society, the touch of nature which makes the "whole world kin" in the birthday of the world's Redeemer cries to all that is human and Christ-like in us for its solution. Christmas binds Christian men together in common sentiment, if not yet in common adoration, more now than it has done at any time since the Reformation. The churlish refusal of Puritanism to have any part or lot in the festival of the Nativity, which the Long Parliament actually appointed as a fast-day, has slowly yielded to a better feeling, and in this matter at least Dissent and Protestantism must perforce say to Catholicism

and the Church "Vicisti!" The social observance of Christmas is now practically universal. And the higher significance of the sacred season is also gaining ground, as one by one hard Protestant doors open, for men to worship the newborn King. To leave "Adeste, fideles" to the Church is to abandon to her, just when men's affections are most impressionable, the whole spiritual influence of the time. This is beginning to be seen. It is seen also that, since the secular observance of Yule-tide has taken fast hold upon the English-speaking nation's habits, it must be hedged as much as possible with religious associations, if it is not to be claimed entirely by the world.

Christmas Eve.

THE MIDNIGHT MASS.

Hunt, in his *Romances of the West of England* (published in 1871) says that in Cornwall, in former days, the small people, or the "spiggans," would meet at the bottom of the deepest tin mines, and have a midnight Mass. And that the Yule-log was designated the "mock" in that county.

THE CANDLE DANCE.

Miss Courtney, in her *Cornish Customs*[1] states that in the remote districts of Cornwall the children would dance around painted lighted-candles placed in a box of sand on Christmas. Church towers, too, were illuminated on this night, the towers being rendered brilliant by beacon-lights.

Speaking of candles, reminds the writer of curious auction customs in which candles play a prominent part. We might term them "candle sales." At Aldermaston, in Berkshire, the curious custom prevails of letting land by means of a lighted candle. The villagers assemble in the schoolroom on the occasion of the letting of the "Church acre,"—a piece of meadow-land bequeathed some centuries ago to the vicar and churchwardens for the expenses of the church. The custom of letting the land is as follows: a candle is lighted, and one

[1] *Folk-Lore Journal*, 1886.

inch below the flame is duly measured off, at which point a pin is inserted. The bidding then commences, and continues till the inch of candle is consumed and the pin drops out. Every three years this ancient ceremony is performed, and it is a relic of selling by candle which was once prevalent in England. But Aldermaston is not the only village where this ancient usage still lingers. At Tatworth, near Chard, in Somerset, a sale by lighted candle takes place every year. At Chedzoy, also in Somerset, the "Church acre" is let every twenty-one years by this means. The land belonging to the parish charities in the village of Corby, near Kettering, in Northamptonshire, is let every eight years by the sale of candle. Also at Warton, near Polesworth, in Warwickshire, a county where old customs die hard, the grazing-rights upon the roadside and on the common lands, have been annually let by the same means. This custom has been observed since the time of George III, when an old act of Parliament was passed directing that the herbage should be sold by candle-light, and that the last bidder when the flame had burned itself out should be the purchaser. The surveyor presides at the auction, and produces an old book containing the record of the annual letting since the year 1815. The candle is then cut into five equal portions, about one-half inch high, one for each lot.

In Devonshire, the "Ashton Faggot" is burned on Christmas eve. The faggot is composed entirely of ash timber, and the separate sticks are securely bound together with ash bands. The faggot is made as large as can conveniently be burned in the fire-place, or rather upon the floor, grates not being in use. A goodly company is generally assembled to spend the evening in games and amusements, the diversions being heightened when the faggot blazes on the hearth, as a quart of cider is considered due, and is called for and served, upon the bursting of every hoop or band round the faggot. As the timber is green and elastic, each band generally bursts open with a smart report when the individual stick or hoop has been partially burned through.

Christmas Eve Superstitions.

I. WATCHING THE ANIMALS.

In the western districts of Devon, and in the north of Hampshire, the old villagers sit up till midnight on Old Christmas Eve, and as soon as they hear the leaves rustling they go to the nearest cowshed to watch the animals stand up and lie down on their other side. The idea of thus watching the animals arose from the belief that, at twelve o'clock on the night of the Nativity, oxen knelt in their stalls in honor of the event. The rustling of the leaves is connected with the tradition that thorn-trees blossom at midnight to commemorate the Saviour's birth. It has been said that the same beliefs are current in the neighborhood of Stonyhurst.

Cornish folks also believe that sheep turn to the east and bow their heads on Old Christmas night in memory of the sheep belonging to the Bethlehem shepherds who saw the angelic host and heard the heavenly music.

There is an old Yorkshire custom of watching the bee-hives on the new and old Christmas eve. This was done at midnight to determine upon the right date (old or new style) for Christmas from the humming noise it was supposed the bees would make on the anniversary of the Saviour's Nativity.

II. WASSAILING ORCHARDS.

This was a generally-observed custom in the country districts, and is still practised in some parts. The farmer with his family and friends, after partaking of hot cakes and cider (the cakes being dipped in the cider previous to being eaten) proceeded to the orchard, bearing the hot cakes and cider as an offering to the trees. The cider was poured over the roots and the cakes hung on the branches. Sometimes the libation was poured over only the principal apple-tree, and the cake formally deposited on the fork of the tree. In Norfolk spiced ale was used. And in some places it was the custom to fire a salute under the apple-trees. The rimes used on these

occasions varied in different districts. In the New Forest (Hampshire) the following lines were sung:

Apples and pears with right good corn,
Come in plenty to every one;
Eat and drink good cake and hot ale,
Give earth to drink and she'll not fail.

In Surrey, the rime runs thus:

Here stands a good apple-tree,
Stand fast at root,
Bear well at top;
Every little twig
Bear an apple big:
Every little bough
Bear an apple now;
Hats full! caps full!
Threescore sacks full!
Hullo, boys! hullo!

III. THE DEVIL'S KNELL.

A very interesting custom prevails near Dewsbury, in Yorkshire. On Christmas Eve, as soon as the last stroke of twelve o'clock has sounded, the age of the year—e. g., 1907—is tolled, as on the death of a person. It is called the "Devil's Knell," or the "Old Lad's Passing-Bell." The moral of the custom is that the devil died when Christ was born.

CHRISTMAS DAY.

The first sound to greet the ear on Christmas morn was, usually, that of the old Watchman (or "*Charlie*") or of the local Bellman, who went round ringing his bell, and singing the following doggerel, first saying "Good morning, masters and mistresses all, I wish you all a Merry Christmas":

Arise, mistress, arise,
And make your tarts and pies,
  And let your maids lie still;
For if they should rise and spoil your pies
  You'd take it very ill.
Whilst you are sleeping in your bed,
I the cold wintry nights must tread.
  Past twelve o'clock. Ehe!

It was the custom to allow maid-servants to lie a-bed longer on Christmas morning, and for the mistress and daughters of the house to attend to the first domestic duties of the day themselves. The writer remembers hearing the bellman on a Christmas morning in 1885 (or 1886) at Dursley, in Gloucestershire.

THE "PULGEN" AND "OIEL VERRY."

The former refers to Wales, the latter to the Isle of Man. Both agree in so many points as to appear one and the same thing, and have a strong suggestion of being a Protestant relic and a debasement of the Catholic midnight Mass. In the Isle of Man, it was customary, very early on Christmas morning, for the people to flock to the churches bearing the largest candle they could procure. The churches were decorated with holly, and the service (held in commemoration of the Nativity) called "Oiel Verry." In Wales the people used to assemble in church as early as 3 o'clock on Christmas morning, and after prayers and a sermon, continued singing psalms, hymns or carols, with great devotion, till it was daylight. Candles were a prominent feature of this service, being of unusual size and make, and placed all around the building and lighted. Even the Nonconformists observe this service and custom in their chapels, though at six o'clock now instead of three. It has been said that "Pulgen" means the "crowing of the cock," and that it was a general belief among the superstitious that instantly

> At his warning,
> Whether in sea, or fire, in earth, or air,
> Th' extravagant, and erring spirit, hies
> To his confine.

During Christmastime the cock was supposed to exert his power throughout the night.

CURIOUS TENURES CONNECTED WITH CHRISTMAS.

In the days of King John, the Lord Percy came into possession of the manor of Leconfield, in the East of Yorkshire,

on condition that he proceeded every Christmas Day to Skelton Castle, escorted the Lady of that stronghold to chapel to attend Mass, and then returned and dined with her.

The Countess of Warwick held Hoke Norton by the service of carving the King's Christmas-dinner. And she was allowed to carry away the carving-knife.

We gather from the Harleian MSS. that the manor of Hawarden was formerly "held of the King *in capite* by Robert de Montrault, Earl of Arundel, by being Steward of the County of Chester," viz. by the service of setting down the first dish before the Earl of Chester, at Chester, on Christmas Day.

In Hutchins' *History of Dorsetshire*, it is stated that the family of Erles held the manor of Parva Somerton (or Somerton Erleigh), by the service of pouring water on the King's hands at Easter or at Christmas.

CHRISTMAS GIFTS.

THE CHRISTMAS BOOK.

The custom of presenting gifts at this season of the year was so general that people used to keep an account of the Christmas presents they had received, in what was called the "Christmas Book." The day after Christmas is still known as "Boxing Day," and is so called from the "Christmas Boxes" which used to be in circulation at that time. In the British Museum are specimens of "Thrift Boxes"—small and wide bottles with imitation stoppers, from three to four inches in height, of thin clay, the upper part covered with a green glaze. On one side is a slit for the introduction of money, and as the small presents were collected at Christmas in these money-pots, they were called "Christmas Boxes." Thus these boxes gave the name to the present itself, and to the day when these gifts were commonly made. As coming at the beginning of the ecclesiastical year, and as being in itself a time when, from the Great Gift then communicated by God to man, all associations call to peace and friendship, so the season of Christmas has from time immemorial been associated with the mutual

giving of presents and the interchange of cordial wishes. This was a custom, also, that prevailed amongst the Romans, who on the Kalends of January offered to the emperor, or to their patrons, presents called *strenae*. The name is still kept up in the French *étrennes*. Christmas "Gift Books" are extensively published now. The first announcement of such a book appeared in the *General Advertiser* of 9 January, 1750; and was published by Mr. J. Newberry, at the "Bible and Sun" in St. Paul's Churchyard. It was called "Nurse Truelove's Christmas Box; or, The Golden Plaything for Little Children, by which they may learn the letters as soon as they can speak, and know how to behave so as to make everybody love them." The sending of Christmas cards is a very popular custom which shows no signs of decay. But it is of modern growth, the first English Christmas card being issued from Summerly's Home Treasury Office, 12 Old Bond Street, London, in 1846. The design was drawn by J. C. Horsley, R. A., at the suggestion of Sir Henry Cole, K. C. B. It represented a merry family party gathered round a table quaffing generous drafts of wine. The sale of 1,000 copies of this card was then considered a large circulation.

Christmas Carols.

Carol-singing is very general in England, but few old carols are now sung. "Good King Wenceslas," and other modern carols or hymns, have supplanted the ancient traditional ones. The singing of carols, at Christmas-time, is a memorial of the hymn sung by the Angels to the shepherds at Bethlehem. The Christmas Carol (said to be derived from *cantare*—to sing, and *rola*—an interjection of joy) is of ancient date. The *Gloria in Excelsis* was the first Christmas Carol. In the Early Ages of the Christian Church, the bishops were accustomed to sing these sacred canticles among their clergy. The oldest printed collections of Christmas Carols, in England, are those of Wynkyn de Worde, 1521; and of Kele, soon after. Warton, in his *History of English Poetry,* notices a license granted in 1562 to John Tysdale for printing "certayne goodly

carowles to be songe to the glory of God;" and again, "Crestenmas carowles auctorisshed by my lord of London." The Cornish folk have always been famous for their carols. And some of the tunes of the modern Cornish carol-singers are very old. In Worcestershire, the carol singers generally end their songs with:

> I wish you a merry Christmas and a happy New Year,
> Pocket full of money, cellar full of beer,
> Good fat pig to last you all the year.

In Cambridgeshire (Duxford) the favorite carol is the ancient one:

> God bless you, merry gentlemen,
> Let nothing you dismay,
> For remember Christ our Saviour
> Was born on Christmas Day.

"Waits" are musicians who play nightly several days before Christmas, terminating their perambulations generally on Christmas Eve. It is uncertain whether the term "Waits" denoted, originally, musical instruments, a particular kind of music, or the musicians who played under certain special circumstances. There is evidence in support of all these views. At one time, the name "Waits" was given to minstrels attached to the king's court, whose duty it was to guard the streets at night and proclaim the hour, something after the same manner as the watchmen (or "Charlies") were wont to do in London before the establishment of the Metropolitan Police Force. Down to the year 1820, the "Waits" had a certain degree of official recognition in the cities of Westminster and London. In London the post was purchased; in Westminster, it was an appointment under the control of the High Constable and the Court of Burgesses.

But these very "Waits," with their villainous caterwauling, are a supreme lesson in the indestructibility of the Christmas spirit. The mark of every jester, the maintenance of the comic paper, the despair of those on whom they dance attendance, nothing has been able to extinguish the "Waits."

Whether they yell as small boys in villages, or as more ambitious "troupes" in towns, these peculiarly Saxon horrors recur with the persistence of a dotted decimal to test in a practical fashion the reality of that good-will which the Angels so joyously proclaimed.

> And well our Christian sires of old
> Loved when the year its course had roll'd
> And brought blithe Christmas back again,
> With all its hospitable train.
> Domestic and religious rite
> Gave honor to the holy night.

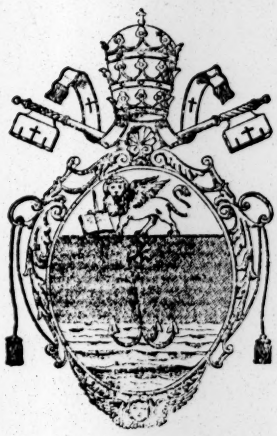
Yes! clowns in harlequinades, elaborate pantomimes, plum-puddings, holly, personal gifts, Christmas "boxes," holidays, indigestion, and all, we are frankly glad to welcome. Better a little excess of sentimentality than an iron hardness of heart; better an exhausted treasury than a blind eye to the wants of others; better a slight indigestion than not a slice of turkey nor a solitary mince-pie.

THE WESLEY-BOB.

This in no way alludes to the founder of a distinguished sect, nor to the large Nonconformist body that bears his name. The "Wesley-bob" was, in various parts, indifferently termed the "Wessel-bob," the "Vessel-box," the "Vessel-cup," and the "Wesley-box." Evidently a corruption of "Wassail." The "Wesley-bob" was made of holly and evergreens, like a bower, and enclosed a box, with a glass lid, containing two dolls, representing the Blessed Virgin and the Holy Child, and adorned with ribbons. It was customary in many parts of England, notably Yorkshire, for children to go from house to house singing and bearing the "Wassail-box." This was kept veiled in a cloth till they came to a house-door, when they uncovered it. Whilst it was being displayed a song or ditty was sung. This varied in different districts. But, generally speaking, "The Five Joys of Mary" was sung.

JOHN R. FRYAR.

Radcliff College, Leicester, England.



Analecta.

E S. CONGREGATIONE S. OFFICII.

Concessio Facultatis celebrandi tres Missas in s. nocte Nativitatis pro Institutis Religiosis et Seminariis.

Feria V die 1 Augusti 1907.

SSmus D. N. D. Pius divina providentia PP. X, in solita audientia R. P. D. Adsessori S. Officii impertita, ad fovendam fidelium pietatem eorumque grati animi sensus excitandos pro ineffabili Divini Verbi Incarnationis mysterio, motu proprio, benigne indulgere dignatus est ut in omnibus et singulis sacrarum virginum monasteriis clausurae legi subiectis aliisque religiosis institutis, piis domibus et clericorum seminariis, publicum aut privatum Oratorium habentibus cum facultate Sacras Species habitualiter ibidem asservandi, sacra nocte Nativitatis D. N. I. C. tres rituales Missae vel etiam, pro rerum opportunitate, una tantum, servatis servandis, posthac in perpetuum quotannis celebrari Sanctaque Communio omnibus pie petentibus ministrari queat. Devotam vero huius vel harum Missarum auditionem omnibus adstantibus ad prae-

cepti satisfactionem valere eadem Sanctitas Sua expresse declarari mandavit.

Contrariis quibuscumque non obstantibus.

PETRUS PALOMBELLI, *S. R. U. I. Notarius.*

E SACRORUM RITUUM CONGREGATIONE.

DE TYPICA EDITIONE VATICANA GRADUALIS ROMANI.

Hanc Vaticanam Gradualis Sacrosanctae Ecclesiae Romanae Editionem, Sacra Rituum Congregatio, attentis atque confirmatis Decretis suis, datis diebus xi et xiv Augusti anni 1905, uti authenticam ac typicam declarat et decernit; quippe quae pro Missis de Tempore et de Sanctis, necnon et pro Missarum Ordinario, Cantum gregorianum exhibet, prout is fuit a SS. D. N. Pio Papa X feliciter restitutus, ipsiusque iussu et auctoritate diligenter ac rite revisus et recognitus. Ea quidem fuit totius operis norma, quam varia plane instituerant et iniunxerant documenta Pontificia, et perspicue rursus ac plenius exponit et inculcat Commentarium de ratione editionis Vaticanae Cantus Romani quod Graduali praemittitur.

Haec autem Editio, ut in usum apud omnes ecclesias hic et nunc deveniat ita sancitum est, ut caeterae quaelibet Cantus Romani Editiones, ad tempus tantummodo iuxta Decreta praedicta toleratae, nullo iam in futurum iure gaudeant, quo typicae substitui possint.

Quo vero forma Cantus aptius posset restitui, restitutae sunt etiam nonnullae hic illic quoad verba lectiones, quamvis ab hodierno textu Missalis alienae. Quarum restitutio, quum ab ipso Summo Pontifice, in audientia die xiv Martii anni 1906 E.mo Cardinali Pro-Praefecto huius Sacrae Congregationis indulta, expresse fuerit approbata atque praescripta, in futuris Gradualis Editionibus omnino erit observanda.

Iuxta tenorem quoque utriusque Decreti suprascripti, ad eos tantum editores seu typographos, quibus id a Sede Apostolica conceditur, pertinet privilegium evulgandi eumdem Cantum, qui, quum sit vetus Ecclesiae Romanae patrimonium, eiusdem prorsus extat proprietas. Cautum est insuper, ne

quid quovis praetextu editores praesumant addere, demere aut mutare, quod ipsius Cantus integritati atque uniformitati discrimen inferat. Qualiscumque igitur Editio Cantus gregoriani ad usum liturgicum destinata, ut sit legitima, et ab Ordinario queat permitti, debet esse typicae huic omnino conformis, quoad ea praesertim, quibus sive in praefatis Decretis, sive in alio diei xix Februarii anni 1906 specialiter provisum est.

Contrariis non obstantibus quibuscumque. Die vii Augusti, 1907.

L. * S.

C. Card. CRETONI, *S. R. C. Praefectus.*

✠ D. PANICI, Archiep. Laodicen., *Secret.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

PROMULGATUR INFRASCRIPTA INSTRUCTIO.

In approbandis seu commendandis novis Institutis votorum simplicium iampridem praescribi consuevit ut a moderatoribus seu moderatricibus generalibus tertio quoque anno ad S. Sedem Apostolicam transmittatur relatio de statu personali, disciplinari, materiali et oeconomico propriae cuiusque Congregationis. Huiusmodi enim relatione singula Instituta, quorum domus in variis extant dioecesibus dissitisque locis, explorata perspectaque fiunt eidem S. Sedi; quae idcirco continua providentia ea prosequi, et, si quando a legibus deflectere videantur, sive cohortationibus, sive correctionibus mandatisque ad pristinam observantiam revocare potest.

Cum vero perspicuum sit parum vel nihil utilitatis inesse praedictae relationi si, uti non raro factum est, fusius expositis quibusdam ad rem minus facientibus, vix innuantur aut plane reticeantur ea, quae potissimum cognoscere oportet; hinc ad optatum finem facilius ac tutius assequendum peropportunum visum est, ut etiam modus et ratio conficiendi relationem omnibus et singulis, ad quos spectat, communi lege praescribatur.

Itaque haec S. Congregatio negociis et consultationibus Epis-

coporum et Regularium praeposita redigendum curavit elenchum quaestionum, quibus distincte indicantur ea omnia, quae in relatione utiliter seu necessario sunt exponenda, eumque, post maturum examen, in plenario E.morum Patrum coetu approbatum, cum omnibus et singulis moderatoribus et moderatricibus generalibus Institutorum, per modum *instructionis*, cui sese conformare oporteat, communicandum esse censuit.

His autem relatis SS.mo D.no Nostro Pio Divina Providentia PP. X in audientia habita ab infrascripto Cardinali eiusdem S. Congregationis Praefecto, die 17 Iunii 1906, *Sanctitas Sua* rem ultro probavit, iussitque per hanc ipsam S. Congregationem omnibus et singulis moderatoribus et moderatricibus Institutorum vota simplicia profitentium Apostolica Auctoritate mandari, prout praesentis Decreti tenore mandatur, ut in triennali relatione proprii cuiusque Instituti ad singulas quaestiones in elencho hisce litteris adiuncto conscriptas et ab *Eadam Sanctitate Sua* approbatas confirmatasque, memores rationis quam Deo, cordium scrutatori, reddituri erunt, fideliter atque examussim respondeant: contrariis quibuscumque etiam speciali et individua mentione dignis non obstantibus.

Datum Romae ex Secretaria praefatae S. Congregationis die 16 Iulii 1906.

D. *Card.* Ferrata, *Praef.*

L. * S.

Ph. Giustini, *Secretarius.*

II.

Instructio seu Elenchus quaestionum ad quas respondendum est a moderatoribus seu moderatricibus generalibus Institutorum vota simplicia profitentium in Relatione ad S. Sedem tertio quoque anno transmittenda.

Praemittenda.

1. Doceatur quae decreta approbationis seu commendationis et quando Institutum a S. Sede obtinuerit.

2. Quinam sit finis sive scopus peculiaris Instituti.

3. Num titulus Instituti ab initio assumptus aut scopus vel habitus sodalium aliquatenus postmodum immutati fuerint et quanam auctoritate.

4. * Quot sodales ab initio usque in praesens, aut saltem ultimo vicennio, habitum Instituti induerint.

5. * Quot sodales a fundatione Instituti usque in praesens, aut saltem ultimo vicennio, et quomodo ab eo recesserint, sive tempore Novitiatus, sive post emissa vota temporanea, sive post emissa vota perpetua. Num et quot fuerint *fugitivi*.

6. Quandonam ultima relatio ad S. Sedem missa fuerit.

I. DE PERSONIS.

(*a*) *De admissis.*

7. Quot novi sodales ab ultima relatione admissi fuerint.

8. Num omnes praescripta testimonia exhibuerint.

9. Num speciali aliquo modo seu industria ad nomen Instituto dandum quis allectus fuerit; et praesertim num ephemeridum ope moderatores hunc in finem usi sunt.

10. (*In Institutis religiosorum*). Num litterae testimoniales per Decretum *Romani Pontifices* praescriptae in singulis casibus expetitae fuerint.

11. Quoties et super quibus impedimentis seu defectibus dispensatio necessaria fuerit et a quonam superiore ecclesiastico concessa.

12. In quanam domo et quanto tempore Postulantes seu candidati commorati fuerint.

(*b*) *De Novitiis.*

13. Quot sint domus Novitiatus et num unaquaeque auctoritate S. Sedis instituta sit.

14. Quot novitii post ultimam relationem habitum Instituti susceperint.

15. Quot nunc in Novitiatu degant.

16. Num Novitii a Professis rite separati existant.

* Ad interrogationes aut interrogationum partes asterisco notatas non nisi in prima, post promulgatam hanc instructionem, relatione respondendum erit.

17. Num omnes habeant integrum exemplar Constitutionum.

18. Num omnes ante professionem per annum integrum et continuum in domo Novitiatus sub cura magistri degerint.

19. Num, quantum et qua auctoritate, tempus Novitiatus ultra terminum in constitutionibus praefinitum prorogatum vel imminutum fuerit.

20. Utrum Novitii primo novitiatus anno vacaverint tantummodo exercitiis pietatis, an aliis etiam et quibus operibus addicti fuerint.

21. Num durante secundo anno Novitiatus (ubi peragitur) novitii in alias domus missi fuerint.

22. (*In Institutis Sororum*). Num ante admissionem ad habitum et ad primam professionem Episcopus vel eius delegatus examen praescriptum instituerit.

(*c*) *De Professis.*

23. Quot nunc sint in Instituto sodales (*a*) votorum temporaneorum, (*b*) votorum perpetuorum.

24. Num vota temporanea semper tempore debito fuerint renovata.

25. Num sodales tempore debito ad vota perpetua admissi fuerint post elapsum tempus votorum temporaneorum.

26. Quot sodales sive professi sive novitii post ultimam relationem obierint.

(*d*) *De egressis et dimissis.*

27. Quot post ultimam relationem ab Instituto recesserint (*a*) ex novitiis, (*b*) ex professis temporaneis, (*c*) ex professis perpetuis.

28. Num in dimittendis sodalibus semper observatae fuerint normae in Constitutionibus praescriptae.

29. Num semper et a quo superiore ecclesiastico, in casibus dimissionis, obtenta fuerit dispensatio super votis emissis.

30. (*In Institutis Sororum*). Num in casibus dimissionis professarum in perpetuum accesserit confirmatio apostolica.

31. (*In Institutis virorum*). Num in dimittendis sodalibus semper et in omnibus observatum fuerit Decretum "*Auctis admodum*"; et nominatim num in casu professi perpetui, vel

professi votorum temporaneorum quidem, sed constituti in Ordine sacro, Moderatores Instituti

(*a*) praemiserint trinam monitionem;

(*b*) admiserint, concesso congruo tempore, legitimam rei defensionem, eiusque rationem debitam habuerint;

(*c*) an, quoties et qua facultate processerint summario modo.

32. (*In Institutis Sororum*). Num egressis quacumque de causa dos, quomodolibet constituta, integre tradita fuerit, una cum supellectili quam ad Institutum attullerant, in eo statu in quo tempore egressus reperiebatur.

33. Num iis quae propriis bonis destitutae erant in casu egressus ex Instituto, necessaria suppeditata fuerint, quibus tuto et decenter in propriam familiam reverti potuerint.

II. DE REBUS.

(*a*) *De domibus.*

34. Quot domos Institutum habeat, et in quibusnam dioecesibus: an et quot habeat provincias.

35. An et quot novae domus post ultimam relationem apertae fuerint: et an in omnibus intercesserit legitima auctoritas et servata fuerit ratio in constitutionibus praescripta.

36. Quot sodales diversarum classium in singulis domibus commorentur, et (si diversa opera ab Instituto exerceantur) quibusnam operibus addicti sint.

37. Num post ultimam relationem domus aliqua suppressa fuerit et cuiusnam auctoritate.

38. Utrum singuli sodales proprias cellas habeant, an saltem in communi dormitorio suum quisque cubile convenienter ab omnibus aliis separatum.

39. Num infirmis curandis separatus locus undequaque aptus addictus sit.

40. Num pro recipiendis hospitibus adsint in domo cubicula sufficienter, ut decet, a communitate religiosa separata.

41. (*In Institutis Sororum*). Num habitatio Capellani sive confessarii ingressum separatum, et nullam cum Sororum habitatione communicationem habeat.

(*b*) *De bonis.*

42. Quinam fuerint ab ultima relatione annui redditus et expensae (*a*) tum Instituti in communi, (*b*) tum uniuscuiusque domus.

43. Num ab ultima relatione sive Institutum in communi, sive certae domus in particulari nova bona mobilia vel immobilia et cuius valoris obtinuerint.

44. Num pecuniam semper utili foenore et honesto ac tuto collocaverint.

45. Utrum et quam iacturam bonorum suorum, post ultimam relationem, fecerint, vel damna subierint, et qua de causa.

46. Num et quae bona sive immobilia sive mobilia pretiosa abalienaverint, et qua facultate.

47. Num illorum bonorum, quae *capitalia* vocantur, partem aliquam consumpserint.

48. Num arca communis vel domus aliqua particularis aere alieno gravetur, et quanto.

49. Num ab ultima relatione nova debita contraxerint; quaenam, et qua auctoritate.

50. Num unaquaeque domus procuratorem sive oeconomum, distinctum a Superiore domus et ab oeconomo generali, habeat.

51. Num Procuratores, sive generalis sive locales, rationem suarum administrationum praescriptis temporibus reddiderint; et an huiusmodi rationes modo praescripto examinatae et approbatae fuerint.

52. Num lites de bonis habeant.

53. Num in omnibus domibus adsit arca tribus clavibus clausa; et an serventur leges ad rem latae.

54. Num et quo pacto pecuniam sive res pretiosas, a saecularibus depositas, custodiendas acceptaverint.

55. (*In Institutis Sororum*). Utrum dotes Sororum iuxta leges canonicas in tuto ac fructifero investimento collocatae fuerint; an et quae earum pars, quo modo et cuius permissu in expensas faciendas insumpta fuerit.

56. Num et quaenam legata pia seu fundationes in Instituto, sive pro missis celebrandis, sive pro operibus charitatis exercendis, existant.

57. Num huiusmodi onera fideliter adimpleta fuerint.

58. Num pecunia, qua huiusmodi fundationes factae fuerunt, rite collocata et seorsim ab aliis quibuslibet administrata fuerit.

59. Num Episcopo iuxta Constitutionem "Conditae" de huiusmodi fundationibus ratio reddita fuerit.

60. Quantum superfluae pecuniae in fine cuiuslibet anni a singulis domibus in arcam communem collatum fuerit.

61. Utrum sponte an invite huiusmodi pecuniae collatio ab omnibus facta fuerit.

62. An superiorissa vel oeconoma habeat pecunias, de quibus libere, etsi pro bono Instituti disponat, qui nullam rationem reddat.

III. DE DISCIPLINA.

(*a*) *De vita religiosa.*

63. Num in unaquaque domo exercitia spiritualia pro singulis diebus, mensibus, annis vel aliis certis temporibus statuta accurate peragantur.

64. Num omnes sodales quotidie missae sacrificio assistant.

65. Utrum omnes sodales exercitiis communibus interesse possint, et an illis qui quandoque pro negotiis domesticis ab aliquo exercitio communi eximuntur, saltem concedatur tempus privatim illud peragendi.

66. Num observetur Decretum *Quemadmodum* (*a*) quantum ad conscientiae manifestationem non exigendam; (*b*) quoad sacramentalem confessionem: num pariter servetur decretum *Sacra Tridentina* circa communionem eucharisticam; et an utrumque Decretum statis temporibus lingua vernacula in communi legatur.

67. Num in Institutis Sororum ubique quovis triennio confessarius ordinarius mutetur, vel debita auctoritate confirmetur.

68. Num praescriptiones de clausura servanda in parte domus Religiosis reservata fideliter observentur.

69. Num Religiosis frequenter permittatur locutorium adire et an Constitutiones in hac re serventur.

70. Num Religiosis e domo egredientibus semper a Superioribus socius addatur.

71. Num, qua ratione et quibus temporibus habeantur institutiones catechisticae et piae exhortationes ad conversos aliosque alumnos nec non ad famulos seu convictores.

72. Num scripta circa pietatem, religionem, etc., etiam ad usum Instituti tantum, typis edantur absque Episcopi licentia.

73. Num et quibus libris, sive antiquis sive recentioribus, etiam manu scriptis, sola moderatorum Instituti licentia editis sodales utantur.

(*b*) *De observantia quarumdam specialium legum.*

74. Num omnia circa Capitulum Generale praescripta diligenter observata fuerint: (*a*) quoad litteras convocatorias; (*b*) quod electionem delegatorum; (*c*) quoad electionem scrutatorum et secretarii; (*d*) quoad electionem Moderatoris generalis; (*e*) quoad electionem Consiliariorum Oeconomi et Secretarii generalium.

75. Num omnino liberum fuerit sodalibus litteras, quae ab inspectione Superiorum exemptae sunt, sive scribere sive recipere.

76. Num lex de mutandis Superioribus post statutum tempus fideliter observetur. Num, quot dispensationes et a quo super hac lege impetratae fuerint.

77. Num Moderator Generalis et Superiores Provinciales praescriptam domorum visitationem rite peregerint.

78. Num Moderator Generalis et Superiores sive Provinciales sive locales praefinitis temporibus consiliarios suos convocent, ut cum eis agant de negotiis sive Instituti sive Provinciae sive domus.

79. Num in deliberationibus debita libertas consiliariis servata fuerit.

80. Num in Consilio Generali electiones libere et iuxta normas praescriptas factae fuerint.

81. Utrum omnibus sodalibus necessaria, praecipue quoad victim et vestitum, a Superioribus ea qua decet charitate paterna suppeditentur, et an forte sint qui haec sibi ab extraneis procurent.

82. An alicubi sodales sint numero insufficientes ita ut nimis graventur laboribus cum gravi valetudinis discrimine.

83. Num provideatur ne quid desit infirmis ex iis, quibus iuxta propriam cuiusque conditionem indigent, atque ut in corporalibus et spiritualibus necessitatibus qua par est charitate subleventur.

84. (*In Institutis Clericorum*). Quot annis clerici vacent studiis (*a*) litterarum humaniorum; (*b*) philosophiae, et (*c*) theologiae.

Quatenus autem studia domi peragantur, quot professores singulis disciplinis tradendis sint addicti.

85. Num omnes studentes:

(*a*) integrum cursum studiorum perfecerint antequam e domo studiis destinata exierint:

(*b*) ante promotionem ad sacros Ordines studia per pontificium decretum *Auctis admodum* respective praescripta rite perfecerint:

(*c*) caetera omnia a sacris canonibus pro admissione ad Ordines requisita (circa titulum Ordinationis, litteras dimissorias etc.) religiose observaverint.

86. Num Pontificia decreta statis temporibus publice legenda reipsa lecta fuerint.

(*c*) *De operibus Instituti.*

87. Quot personis (vel classibus personarum) beneficia contulerint sodales iis operibus quibus iuxta scopum sui Instituti sese devovent.

88. Si numerus istarum personarum post ultimam relationem alicubi imminutus fuerit, indicentur rationes.

89. (*Pro Institutis quae stipem ostiatim colligunt.*)

(*a*) An ex constitutionibus clare et certo constet de iure seu officio stipem ostiatim colligendi;

(*b*) Num decretum "*Singulari*" d. d. 27 Mart. 1896 ipsis Constitutionibus insertum sit;

(*c*) Num illud decretum in omnibus religiose observetur.

90. Num ab Institutis Sororum habeantur in suis domibus diversoria aut valetudinaria pro personis quibuscumque, etiam diversi sexus; et quatenus affirmative, cuius licentia et quibus cautelis.

91. Num et quomodo Sorores in seminariis vel collegiis vel quibuscumque ecclesiasticorum virorum domibus rem domesticam gerendam assumpserint.

92. Num Sorores opera quaedam charitatis exerceant (v. g. erga infantes aut parturientes aut chirurgi cultro incisos) quae virgines Deo dicatas et habitu religioso indutas dedecere videntur.

93. Num Sorores, quae infirmis in privatorum domiciliis inserviunt, praescriptas a Constitutionibus cautelas semper adhibeant.

94. Num Superiores permiserint commorationem sodalium in domibus saecularium, et quanto tempore.

95. (*Pro Institutis Religiosorum*). Num aliquod Institutum Sororum quasi ab ipsis dependens, sibique aggregatum, directe vel indirecte, retineant vel dirigant et quanam auctoritate.

96. Num post ultimam relationem aliquod novum opus, vel potius nova species operum aliis iam existentibus adiuncta fuerit, et quanam auctoritate.

97. Num in Instituto vel in aliquibus domibus irrepserint abusus et qui?

98. Num querelae vel difficultates existant (*a*) cum Ordinariis locorum, (*b*) cum confessariis, (*c*) cum capellanis.

Responsa autem ad suprascriptas quaestiones non solum a moderatore seu moderatrice generali, sed etiam a singulis consiliariis seu assistentibus generalibus, praevio maturo examine, signanda erunt.

Quod si quis ex iisdem consiliariis seu assistentibus aliquid magni momenti praeterea S. Sedi significandum esse putaverit, id etiam per privatas atque secretas litteras praestare poterit. Verumtamen memor ipse sit conditionis suae et sciat conscientiam suam graviter oneratum iri, si quid a veritate alienum secretis eiusmodi litteris exponere audeat.

D. *Card.* FERRATA, *Praefectus.*

PH. GIUSTINI, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. Congregation of the Holy Office announces the terms of the privilege by which midnight Mass on Christmas Day may be celebrated in the chapels of religious institutes and ecclesiastical seminaries. (See p. 654.)

S. Congregation of Rites decrees that the new Vatican Edition of the Graduale is the authentic and typical edition of the Roman Chant, for the Masses of the Season and of the Saints, and for the Ordinary of the Mass. The decree states that this new Graduale should forthwith come into use. (See comment on this document, *infra*, p. 641.)

S. Congregation of Bishops and Regulars promulgates the Instruction or the review of the questions which superiors of religious institutes of simple vows are required to answer in their reports to the Holy See. (A special article is devoted to this subject in the present number—pp. 591-601.)

THE NEW VATICAN EDITION OF THE GRADUAL.

The Vatican edition of the Roman Gradual, in which, according to the directions of Pope Pius X (25 April, 1904), all the authentic corrections secured by the Benedictine Fathers of Solesmes have been incorporated, has just been published. In its preface the editor, acting for the Commission, points out that the guiding principle of the revision has been the effort to secure a uniform liturgical chant; and that the criterion of this uniformity has been the tradition attested by science, history, the rules of musical art, and chiefly the dignity of the Church's worship. This edition of the Gradual is therefore to supersede all others as typical and authentic, and all other editions of the Gregorian melodies are to conform to it.

The present edition is remarkable, apart from its being the model to be followed in the public services of the Church, for the Introduction which the volume contains, and in which the revisers explain the method they have pursued in order to secure the best possible practical results. No doubt critics may find reasons for proposing alterations in the new work; but we must allow that the patient and well-informed industry of the men who brought out this edition must have carefully considered all the difficulties and possibilities which a practical mind could reasonably suggest, before they decided on what must be accepted as a working basis of reform.

In prescribing the present Gradual as the official text to be used in the liturgical service, the Pontiff states that its introduction, though not violently to be urged, but to be effected *sensim sine sensu*, is nevertheless to be taken up by all at the first opportunity. The words *quam primum tamen*, which urge the new method and limit the toleration of the old system, should put an end to all statements, whether made in the name of reputable prelates and bishops, or on the spurious authority of "modernist" choirmasters and local musicians, namely, that the Vatican authorities are not in earnest in proscribing the custom, however deeply ingrained, which tolerates the introduction of mixed choirs in which women and men "perform" whilst the priest chants the Mass. All the instances have not yet died out, even in our episcopal cities, in which the mixed choir is not merely tolerated as a necessary evil, to be eliminated as soon as men and boys can be trained to sing properly, but in which the *prima donna* is still being advertised as supporting the zealous pastor and the popular preacher—the bishop sometimes forced to sit silently by. But, as the editor of the Roman *Ephemerides Liturgicae* (September-October, 1907) writes: "Everybody understands that in view of the Pope's action no one who professes or desires to be a devoted son of the Roman Church can deliberately continue the old method."

There have been not a few changes (120 in all) made in the text of the Missal, which naturally will be incorporated in the

new editions. These changes need not in the meantime interfere with the use of the Gradual: they are for the most part either amplifications in the way of expletives, or transpositions, or omissions, which do not affect the scope and sense of the liturgy.

The right to permit reprints of the musical text of the Gradual is reserved to the Holy See. Since, however, the Ordinary of a diocese enjoys, by decree of Urban VIII, the faculty of approving new editions of liturgical books, such as Breviaries, Missals, Rituals, and other books containing portions of these or derived from them, the diocesan authority is merely restricted to the responsibility of securing perfect accuracy of the reprints so as to guarantee exact conformity in notation, the disposition of words and syllables, and the completeness of parts.

HOLY STUDY.

(*Communicated.*)

Both Leo XIII and Pius X have shown true apostolic zeal in urging us priests and clerics to better study of divine things. And both, though especially our present Pope, have bid us appreciate the holiness of study. It is a maxim, "Love learning, and thou wilt never love vice." The pontiffs would add, Love learning in a Catholic spirit, and thou wilt never love error.

Almost universally men who are fond of books, of teaching, of writing, are clean-lived. But are there no learned men who are proud? What occasioned the Encyclical on Modernism, but resistance to superiors on the part of some of our most brilliant Catholic scholars?—brilliant and learned, but not humble, and therefore not wise according to God. Let us vary the motto and say, "Love wisdom and thou wilt never love vice." Holy wisdom stands against all forms of vice. And especially against that bane of studious men, pride of intellect.

This is a subtle form of self-interest. For what is knowl-

edge? It is a man's mental goods, his spiritual money. It is the most portable of treasures, the most easily stored, sorted, handled, increased, the most enjoyable, the most enduring. It is something one can sell, barter, give away, and yet never part with a pennyworth. But, alas! it is something to display, to count before men with ostentatious pride of ownership, to invest and to manage in unholy restraint of the noble trade of truth-seeking; striving selfishly to accumulate into towering heaps of intellectual treasure a spiritual fortune which is a menace to the commonwealth of Christ.

Now let us listen to the Wisdom of God Incarnate, discoursing about all kinds of precious things: "If thou wouldst be perfect, sell all thou possessest, and give to the poor, and thou shalt have treasure in heaven, and come follow Me" (Matt. 19:21). Here—if we but spiritually examine the text—are the motives of a Christian student made part of the sublime virtue of evangelical poverty. Detachment from individual ownership is called for in reference to such goods as learning only the more urgently, because they are our dearest human possessions. "Sell all" thy mental riches and then live on the charity of holy Church in her doctrines as expounded by the decrees of her pontiffs. Aid the Church, the diocese, the parish to a great endowment of holy knowledge. Study to acquire, that thou mayest have the more to bestow.

The saints never could refuse an alms of money or bread, but least of all could they hoard up their stores of divine wisdom. When St. Francis de Sales was declining toward his last illness, he was advised to refuse to preach so that he might save his health. "I cannot, it is impossible, I have never done it, I never could do it," was his answer. He and all holy men study with minds thus formed.

Now these goods of the soul are so high that they have a high regimen of use. No man studies for the common good, but that in his soul the Supreme Good blends infused wisdom with acquired wisdom. The Holy Spirit writes His own teaching between the lines, whether of the seminary text-book or the more erudite treatise. The disinterested student often

may lack the native gifts of the vainglorious one, but he surely surpasses him infinitely in supernatural appreciation. The inner Guide is our best professor. He takes the more immediate control of class-work. He distils from the dry *tractatus* the sweet fragrance of edification for devout meditation and holy living. Later on, He it is that so often develops the slow-minded seminarian into the zealous catechist of the parish children, and makes him the more successful persuader of both sinners and saints among the people.

Over the outward economy of this divine wealth, holy Church exerts a very jealous regimen. Who shall be fit to teach? is one of her most anxiously asked and carefully answered questions. Not a school for divinity in the wide world of Catholicity but is ruled by papal statutes, and watched by episcopal scrutiny. These are to cleanse perfectly the human channels of sacred knowledge, and as well to arrange periods and matter of study as to exclude all unworthy motives in students and professors; and everywhere to hold before our eyes the great aim. This aim is no manner of worldly standard of acquirement, but the divine: "The perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 12).

"I live to eat," says the glutton; "I eat to live," says the rational man. "I live to study," says the pedant; "I study to live," says the Christian. The apostolic man says, "I study that I and other men may live the life of God, sure of truth with God's certitude, holy with Christ's righteousness, and zealous for the spread of truth as was He who said in the last crisis of His career: 'For this was I born, for this came I into the world, that I might bear testimony to the truth'" (John 18: 37). Thus it is that holy love generates the seeds of true priestly knowledge, and as time goes on ripens its fruits in the labors of the parish. "Love," says St. Francis de Sales, "is the abridgment of all theology; it made the ignorance of a Paul, an Antony, an Hilarion, a Simeon, a Francis, most holily learned, without books, masters, or art." [1] How

[1] *Love of God*, Book VIII, ch. II.

grave the mistake of those who trust to methods rather than to personal qualities in their pursuit of sacred learning. The workman is what he is not so much by reason of his tools as of his skill. Personal virtue creates its own peculiar methods of study. Lofty motives are a better help than great professors.

St. Bernard was a man devoid of scholastic learning. Yet he faced the foremost philosopher of his day, Abelard, confronted him in public debate, detected and exposed his errors, and overthrew him. St. Thomas Aquinas was the greatest of scholastics; and the very philosophy that Abelard misunderstood, he rightly assimilated to Christian truth. And in the case of both Bernard and Thomas, it was the love of God that made them great teachers. All faults of study flow from one fruitful source, one capital fault; and that is studying in general and in particular for any other motive than the honor of God alone: human motives, lust of scholastic fame, superiority in the mental arena, any form of vain glory. No man is so vain as the one who masquerades in God's holy vesture of wisdom. From this it happens that one grows addicted to a "school" as a ward politician to his party, rather than holily and large-mindedly given to God and His Church. Even to a single author a well-gifted student will sometimes enslave himself, instead of paying enlightened tribute to all approved authors; but mainly to the guidance of the Spirit of Catholic faith, as interpreted by lawful authority.

All our learning is really "divinity." All our study is a divine occupation. Even mere reading is a sacred pastime to a true priest. It seems to me that what I once heard an old and wise priest say is absolutely true: "No Catholic priest should ever read anything merely 'for fun': the privilege of reading divine things is too precious to be thus wasted." If this sentiment sounds somewhat extravagant, let us bear in mind that among the evils of our day none is more fatal than unguarded use of the intelligence.

We wonder at the atheism of scientists; they know all God's created works like an angel, and yet they miss finding the

Creator. Is it not a much greater marvel that we students of God's glorious revelation miss finding the divine message, "Walk before Me and be perfect?"

WALTER ELLIOTT.

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DOES A THREE YEARS' PEACEFUL POSSESSION GIVE A VALID TITLE TO AN IRREMOVABLE RECTORSHIP?

In the November number of the REVIEW we published a letter from Dr. Baart in which he stated that any irregularities of proceeding that may have occurred in conducting the synodal examination for irremovable rectorships, and which ordinarily render the result of such examination void, lose their effect after the actually appointed rector has been allowed to retain possession for three years without canonical protest. In proof of the assertion Dr. Baart refers to his volume *Legal Formulary*, in which he cites the Rule XXXVI of the Apostolic Chancery as follows: "*Reg. 36 Cancell. Apost.*—Si quis quaecumque beneficia absque simoniaco ingressu, aut Apostolica aut ordinaria collatione aut electione per triennium pacifice possederit, si se non intruserit, super hujusmodi beneficiis nequit molestari. Haec regula, si possessionem triennalem praecesserit titulus coloratus et possessor fuerit bonae fidei (sunt etiam qui hanc bonam fidem in casu non requirunt)" etc.

It will be noticed that the rule here laid down assumes the existence of a *titulus coloratus* as an antecedent condition of the three years' peaceful possession; and such a title is of course supplied in cases where the appointment is made by the authority of the Ordinary.

Since, however, Pius V, in a Constitution (XXXIII *In conferendis*) dealing with this subject, expressly decreed that any irregularities in the synodal examinations arising from a violation of the formalities prescribed by the Council of Trent, should render such examinations null and void, even where there exists a *titulus coloratus*, it would appear that the rule of the Apostolic Chancery has no application in this case. The Pontiff is very emphatic in declaring that no claim to peaceful

possession may be advanced under this particular title, and that parishes whose incumbents have been appointed under such conditions, have no canonical rights of tenure; in other words, the rectorships of their parishes remain still vacant. The words of the Pontiff are unequivocal: "Omnes et singulas provisiones . . . *praeter et contra formam* a Concilio Tridentino, praesertim in examine per concursum faciendo *praescriptam,* factas aut in futurum faciendas, *nullas, irritas, ac nullius roboris vel momenti fore et esse, nullumque provisis jus aut titulum etiam coloratum possidendi praebere,* et parochiales ecclesias hujusmodi, ut prius ante collationes hujusmodi, vacabant, ex nunc vacare." [1]

Quite in harmony with this conclusion is the teaching of modern canonists. Thus Cardinal D'Annibale in treating of this subject under the title *Regula de Triennali,*[2] writes: "Haec praescriptio nititur titulo colorato et possessione triennali . . . Itaque regula de triennali sanat vitia collationis; cumque favore possidentium sit introducta et ad lites praecavendas, benignam interpretationem recipit et latissime accepta est. Obtinet in omnibus beneficiis etiam litigiosis et patronatis, *exceptis parochialibus* contra vel praeter formam Tridentinam collatis." And in confirmation he refers to the above-mentioned decree of Pius V *In conferendis.*

Since the Council of Baltimore in the chapter *De Examinatoribus Cleri Dioecesani* (Cap. III, N. 23 seq.) expressly refers to the Council of Trent as the ratio of its legislation under this head, it would seem that the reference to the Apostolic Chancery rule has no application in the present case.

THE BREVIARY AND HISTORICAL CRITICISM.

(*Communicated.*)

"It is beyond doubt, as the writer in the September number of the ECCLESIASTICAL REVIEW says, that many Offices—the Pre-

[1] Vide Const. penes Ferraris, verb. *Concursus,* art. 1, n. 3; *Acta S. Sedis,* Vol. VII, pp. 353 seq., 3.

[2] Summula Theol. Moral., Vol. III, L. I, Tr. II, appendix II, n. 49.

sentation, the Rosary, Mt. Carmel, Holy House of Loreto, Our Lady of the Snows—cannot stand in the light of modern criticism."—" J. O." in the October REVIEW.

It is only of the last-mentioned Office that Dr. Scannell says this. Of the others, two, the first and the fourth, are based upon a *fact*, or upon what is assumed to be a fact, and two, the second and third, upon a *devotion*. Whether or not St. Dominic was the real founder of the Rosary, whether or not the Blessed Virgin really appeared to St. Simon Stock, the devotion of the Rosary and the devotion of the Brown Scapular remain, and will remain; so, no doubt, will the Offices based on these devotions. As for the substantive truth of what is set down in the lessons of the Second Nocturn, perhaps what Mr. Edmund Bishop says of the one may be extended to the other. " I have failed," he writes (*The Tablet*, 24 Nov., 1906), " to gather what value or importance for religion or ' Catholic science ' attaches, from any point of view, to the inquiries that have been instituted into the origin of the Rosary, even when these are made to include the question whether the Dominicans have filched the good idea of the Corona from the Franciscans, and, bettering it, have made it theirs exclusively in the Rosary."

The other two Offices are in a different case. If it can be proved that the presentation of the Blessed Virgin in the temple is a fiction, and that the translation of the Holy House is a fiction, the Offices, of course, cannot stand, because the foundation on which they rest will have been removed. But has either of these things been proved? I, for one, have not seen the proof, and confess to grave doubts as to the existence of it. I say " proof " advisedly, not attempts at proving, for, touching at least the translation of the Holy House, I have seen, and studied, and analyzed several of these. The latest, Canon Chevalier's *magnum opus*, I have read from cover to cover, parts of it over and over again, and have sifted the vast mass of documents that he has brought together there, only to remain more convinced than ever that the House of Loreto is the identical cottage which sheltered the Holy Family at Nazareth.

ALEX. MACDONALD, D. D., V. G.

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SUPPLYING THE NUPTIAL BLESSING OMITTED AT THE TIME OF THE MARRIAGE.

Qu. When a couple, both of whom are Catholics, have been validly, though unlawfully, married by a justice of the peace, or by a Protestant minister, can they, after having been reconciled to the Church, receive the nuptial blessing of which they were of course deprived at the time they contracted marriage? Does the priest go through the entire ceremony as in the Ritual, or does he impart only the blessings given in the Nuptial Mass—provided, of course, the bride has never before received the nuptial blessing proper?

Resp. It is quite proper that Catholics married outside the Church should, on being reconciled to the Church, seek the blessing attached to the sacramental rite which they had neglected. The priest performs all the rites prescribed for the nuptial Mass, omitting the part which immediately precedes the Mass and in which the parties express their mutual consent to accept each other as husband and wife.

It is to be noted that, after next Easter all marriages of Catholics who have not formally renounced their faith, would be *invalid* as well as illicit if contracted before a justice of the peace or before a Protestant minister, where there is a priest to bless the marriage. In that case dispensation from censure having been obtained for the parties, they would have to be married according to the ordinary ceremonial of the Church, including the formal expression of mutual consent (as prescribed by the Ritual, before the nuptial Mass is to take place) in the presence of the authorized priest and two capable witnesses.

ERRONEOUS TRANSLATIONS OF THE RECENT ENCYCLICAL.

EDITOR, ECCLESIASTICAL REVIEW:

In the reading of different translations of the Holy Father's recent Encyclical on "Modernist Doctrines," I find some serious mistakes, that are apt not only to give false impressions to those who take the study and observance of the teachings of the Holy

See to heart, but to lend themselves to sinister interpretation by those who dislike and distrust everything Catholic. Such misreadings are proverbial among, and one might say the commonplace of, our newspaper philosophers. The secular journals may not be criticized—a few of the more respectable sort only admitting what is creditable to Rome or the Pope; but nominally Catholic papers are, it is expected, to be trusted. Not so, however, in this case. Among the American papers, the French *La Croix*, of Montreal, and the New York *Irish World*, which accidentally came into my hands, both of which papers have no doubt been copied by others, unless they themselves copied from a common source, are chargeable with mistranslation. "Coram hoc *incognoscibili*," writes the Pontiff, touching the question of the *unknowable*, "sive illud sit extra hominem ultraque aspectabilem naturam rerum (i. e. God, the angels, good or bad, and human souls), sive intus in *subconscientia* lateat, indigentia divini *in animo* ad religionem prono" etc. The educated reader will recognize the difference between the original *in animo*, and the translation as if the words were *in anima*. He understands that the expression to give a *soul* to man implies a direct repudiation of the very principles of Agnosticism and, in consequence, of the Modernist theories which are based upon the latter and which the Pope means to condemn. The French translator renders *animo* by *ame*; the English version gives *soul*, which of course is absurd. I might also call attention to the translation of *subconscientia*, that is, *subconscious*, not *subconscience*, although the French language makes no distinction between the two, as does the English usage in scientific or accurate diction.

In another part, farther on, we read in the original ". . . quin et Deum ipsum, etsi confusius sese in eodem religioso sensu, animis manifestantes." Here "animis" should be rendered *living* (the quick, or those not dead); at least so it appears from the logical context.

J. L. H.

THE MEANING OF "EXTRA DIOECESIM COMMORANTIBUS."

Qu. Your commentary on the late extension of the "Ut debita" regulating the disposal of Mass stipends [1] fails to satisfy

[1] ECCLESIASTICAL REVIEW, August.

me. In No. 1 ("ut in posterum quicumque," etc.) the priests to whom stipends are not to be committed, i. e. entrusted, consigned, except through their Ordinary, or by the latter's consent, are understood by you to be priests of *another diocese* (than that of the consignee). As I see it, this version is not explicit enough; it is even erroneous. Does "extra dioecesim commorantes" really mean *of another diocese*, and not rather *away from their own diocese*; or, if in the term "Ordinary" are included provincials, *away from their province? Commorari*, according to my knowledge of Latin, is translated by *to sojourn*, to remain away for a time (*verweilen, demeurer*) v. g. "Romae dies triginta commoratus sum." Thus I find it in connexion with *diem, mensem, diutius, diutissime, plus justo temporis*, etc., but never in the sense of *habitare*. In fact, the following sentence seems to forbid such a rendition: "Commorandi enim diversorium natura dedit, non habitandi" (*Cic.*). "Commorabitur" in Ps. 9: 1, which made me doubt at first, on account of the parallelism of Hebrew poetry, expresses no more than to stay over night, in the original. Hence I should translate "extra dioecesim" [i. e. *suam*] *commorantes*:" sojourning away from their diocese. This would simplify matters, cover the end of the new legislation sufficiently, and yet not thwart laudable charity or impose unnecessary correspondence. Of course a common sense acceptance of *commorantes* even in such a version will not include priests who are away from home only for a short time, provided they are known to be in good standing.

A reply to this would be most welcome, not only to me personally, but also to a number of my friends who seem to find the new decree rather hard.

LECTOR ATTENTUS.

Resp. No doubt Cicero uses the word *commorari* in the sense specified by our correspondent; but he also allows its wider meaning exemplified in the above-mentioned document of the S. Congregation.[2] However, the meaning here intended appears beyond all question to refer to priests living outside the diocese, and not merely sojourning or travelling out of it.

[2] *Cf.* Cic. II, *de Orat.* 292, where he indicates the synonymous sense of *commorari* and *habitare*.

This is plain from the context: "qui in posterum missas celebrandas committere velit sacerdotibus *extra dioecesim commorantibus*, hoc facere debeat per eorum ordinarium." The use of "eorum" rather than "suum" or "proprium" makes the distinction sufficiently clear. The S. Congregation might indeed have used the word "habitantibus" or "degentibus" or "domicilium habentibus" etc.; but if "commorantibus" were intended to remind the priest that he is a missionary who, if he gathers stipends, belongs to those who profess that they have not here a lasting city—"non habentes hic manentem civitatem"—the term could hardly have been chosen more wisely.

BUSINESS ETHICS IN OUR MANUALS OF MORAL THEOLOGY.

EDITOR, ECCLESIASTICAL REVIEW:

In the November issue of the REVIEW, Father Slater, S. J., declares that the writers of text-books on moral theology are doing their best to keep pace with modern business practices, and that the general principles found in all such books will readily solve whatever questions of business ethics come before the priest for solution. Now, it is clear that all problems of industrial justice can be solved by reference to the general principles of moral theology: that the solution can always be reached without "much difficulty" is not so clear. At any rate, we have a right to expect from these manuals not merely the statement of general principles, but the application of these principles to *established and widespread industrial practices and institutions.* The older writers did this with regard to the practices and problems of their own time. For example, they dealt in detail with such subjects as Mohatra, Emphyteusis, and the Contractus Trinus. For us these have a historical rather than a practical interest; yet they take up the space in our manuals that might be occupied with a discussion of, say the various devices by which a monopoly forces its competitors out of business; stockwatering and its manifold causes, characteristics, and effects; speculation on the exchanges and its various methods; the methods of the trade-unions; donations of "tainted money"; the lawful rate of profit on invested capital; just remuneration for labor; and several other industrial problems. Not one of these subjects is adequately discussed in

any of our manuals, except in that of Father Tanquerey. Even Tanquerey's work does not give them all sufficient attention. In most of the manuals many of these topics are not even mentioned. Yet all these topics relate to well-established and very important industrial practices. They certainly do not get anything like the amount of attention that the older writers gave to the practices of their day. It would seem that the readers of our manuals have ample ground for reasonable complaint.

JOHN A. RYAN.

The Saint Paul Seminary.

THE PRIVILEGE OF MIDNIGHT MASS AT CHRISTMAS ACCORDED TO RELIGIOUS COMMUNITIES.

Hitherto the privilege of celebrating midnight Mass at Christmas was accorded only to individual communities who made special application for the same, and even then lay persons were frequently excluded from reception of Holy Communion at that Mass. By a recent decree of Pius X this privilege of the midnight Mass and Communion is extended to religious communities, institutions of charity, seminaries, and the like, provided they enjoy the right of habitually having the Blessed Sacrament in their chapels. They may have one Mass at midnight, or the three Masses. From the text of the Decree it would appear that the last two Masses may be said immediately after the midnight Mass. This applies to communities of cloistered nuns as well as to those who have chapels to which lay persons are admitted. The midnight Mass must be a *missa cantata* (unless there be a special exemption); the others may be low Masses. Those who assist at any of these Masses satisfy the obligation of hearing Mass.

THE TESTIMONY OF NON-RECEPTION OF BAPTISM IN RELATION TO MARRIAGE.

EDITOR, ECCLESIASTICAL REVIEW:

Two months since, Paul and Bertha, both Catholics, came to me to be married. A few questions elicited the fact that Paul had ten years previously contracted marriage with Priscilla, a

non-Catholic, from whom he subsequently got a civil divorce *propter adulterium*. Priscilla has again taken to herself, and is now living with, another husband.

Priscilla has testified under oath before a notary that she was never baptized, but, her parents being dead, no corroborative evidence of her non-baptism is attainable.

No dispensation of any kind was obtained at the time of the Paul-Priscilla marriage (in fact, it was *coram ministro haeretico*), and no subsequent "healing in radice" took place during the years they lived together.

For these reasons it would seem that the Paul-Priscilla marriage was null and void from the beginning and so continued to be.

I submitted this case, exactly as given here, names alone excepted, to the Ordinary. His answer was to the effect that additional proof of the non-baptism of Priscilla was essential. And as this, for reasons given above, could not be procured, the case remained *in statu quo* up to a week ago, when Paul and Bertha took the bit in their teeth, went before a justice, and got married.

Both are now deeply repentant. Can I absolve them, "facultatibus pro casu Pauli reservato obtentis?" Is not Priscilla's oath that she never received baptism a sufficient basis for absolution *in foro interno*, though deemed an inadequate reason on which to ground a judgment *in foro externo*?

A word in the REVIEW in regard to this matter will be profoundly appreciated.

PASTOR.

Resp. The sworn testimony of a party touching the non-reception of baptism would under ordinary circumstances stand as a presumptive proof that there is no record or knowledge of the act on the part of the person witnessing. Such testimony might be taken in a civil court, even when there is no guarantee that the affiant believes in the religious value of an oath or in the existence of God, as might be the case with an unbaptized woman; for the court has a penalty for perjury and thereby influences the sense of veracity of its witnesses. When there is question of confirming or disproving the validity of a marriage, the oath touching the non-reception of baptism before an ecclesiastical or any other judge is ordinarily not suffi-

cient guarantee when offered by a party seeking freedom from the bond. It should be confirmed by the affidavit of the woman that she understands and realizes the consequences which her statement involves in regard to the future condition of the alleged husband from whom she is separated. These consequences are assumed to be of a nature sufficiently grave to weigh with any party who makes a statement of this kind under oath, and they supply a motive for seriousness and veracity analogous to that which a civil court of justice proposes in the penalty attached to thoughtless or false statements made before its tribunal. The bishop no doubt had weighed this element when he refused to admit the testimony of the woman's oath as sufficient. Moreover, even if there were no living parent to furnish testimony corroborating Priscilla's statement, local and detailed investigation would probably adduce some additional positive testimony one way or the other —was there a church where Priscilla was born?—did her family attend it?—did anyone know the family?—was the sect or preacher in the habit of baptizing? etc. Such guarantees are necessary to secure the stability of marriage and the justice which the Church is to safeguard.

But Paul is repentant; Bertha also, who would make him a good wife, and both are faithful Catholics. On the other hand, there is no prospect of Priscilla mending, and presumably the first marriage was invalid. Cannot all this move the confessor to give the benefit of doubt to Paul and Bertha, and to absolve them, etc. *in foro interno*?

No; for whatever is done *in foro interno* in such a case has its effects essentially *in foro externo*; and if by any chance Priscilla should be found to have been baptized (however unlikely that may seem), the confessor who sanctioned the bond *pro foro interno* should be responsible for the illegitimate results which would necessarily brand the second union.

The most prudent course consistent with the law of the Church would be to withhold Paul and Bertha; if "they are deeply repentant," they will submit to the penalty brought on by their rash union; for rash it was, however trying the delay

of the authorities may have been to their sense of mutual attachment. Make sure that Priscilla not only expresses her willingness to allow the union of Bertha with Paul by declaring that she was never baptized, but that she understands the responsibility devolved upon her if any record should be found to prove that she had been baptized. This is no doubt what the bishop demands, if no other explicit or positive testimony is available. If that be attained and the matter settled *in foro externo*, the new union will rest on some stable basis with the prospect of peace and the blessing of religion upon it.

A MUTE SERVER AT MASS.

Qu. The boy who serves my Mass on weekdays does not know the Latin and I find it hard to teach him. At the same time I do not wish to dispense with his ministry, as far as it goes, lest my celebrating without anybody assisting might scandalize the few simple-minded members who attend every morning. Now, what I want to know is, whether I can dispense with the double recitation of the Confiteor, and act in this respect just as a priest would if he was obliged to celebrate without any server.

Resp. If a priest celebrate without a server, or if the server is unable to recite the Confiteor,[1] the celebrant recites the Confiteor only once.[2] In this case the words "vobis fratres" and "vos fratres" may be omitted.[3]

TWO RUBRICAL QUERIES.

Qu. 1. Are we allowed to use the green vestments on a *semiduplex*, when, according to the rubrics, other colors than the one prescribed for the day may be used? The enclosed rubric (*Benziger's Diary* for 1908) seems to indicate that a priest would be justified in saying the ferial Mass on a day on which "any color may be used."

[1] S. Alphonsi Lig., *De Caeremoniis Missae*, Cap. III. 11.

[2] S. R. C., 4 Sept., 1875.

[3] Kunz, *Die liturgischen Verrichtungen des Celebranten*, Theil I, Art. I, No. 5, foot-note.

2. In the ordo (Chicago) for the vigil of SS. Simon & Jude, 26 October, we are instructed to say the *preces feriales*. Wapelhorst agrees with this; but the rubric of the Breviary, *feria secunda ad Laudes*, says that these *preces* are to be recited on "feriis Quatuor Temporum et Vigiliarum quae jejunantur." As the vigil above-mentioned was not a fast day, how are the two to be reconciled?

Resp. 1. *Green* is used on *minor* [1] ferials and on ordinary Sundays, when the Mass of the minor ferial or ordinary Sunday is celebrated. The Mass of the ferial is celebrated when no feast (of nine or three lessons) or octave day (or day within an octave) or Saturday, on which the Office of the Blessed Virgin (in the United States also Thursday on which the Office of the Blessed Sacrament) is recited, occurs.[2]

Since every semi-duplex is a feast of *nine* lessons, the Mass of the ferial cannot be celebrated, and hence *green* cannot be used.

The compiler of Benziger Brothers' *Ordo* could have made his meaning clearer by saying that on the days marked (x) "a votive Mass of any color may be celebrated," to avoid the impression made, as it stands at present, that the Mass of a minor ferial may be celebrated in green color.

2. The *preces feriales* are said "feriis Vigiliarum quae jejunantur vel jejunari deberent." Although the fast and abstinence have been abrogated on this (and other) vigils, nothing has been changed with regard to the Office and Mass.[3]

[1] All ferials, except those of Advent and Lent, the Ember Days and Monday before the feast of the Ascension, are *minor* ferials.

[2] *Rubricae Generales Missalis*, Tit. III, n. 1.

[3] S. R. C., 11 March, 1820.

Criticisms and Notes.

SUMMULA THEOLOGIAE MORALIS, auctore Josepho d'Annibale, S. Romanae Ecclesiae Cardinali. Partes tres; editio quinta, diligenter revisa et novissimis SS. Congregationum Decretis locupletata. Romae: Desclée, Lefebvre et Soc., Editores (Piazza Grazioli). 1908. Pp. 467, 500, 473.

When d'Annibale published the first edition of his *Summula,* the critics at once placed it in the front rank as an "opus novum, succo plenum, canonica et legali eruditione contextum." Ballerini wrote an enthusiastic review of it, covering five or six pages in the *Civiltà Cattolica,* in which he extolled the young canon's erudition, theological acumen, and sound judgment. The author, with increased experience, had carefully revised a third edition after becoming bishop, and a fourth in 1897 when he was a Cardinal. It is somewhat surprising that the work should not have been reprinted within the last ten years, for there are many students who look upon d'Annibale still as the safest authority in questions where canon law combines with moral science, creating at times a seeming conflict of judgments in the mind of the practical theologian. Brevity and temperateness are the two qualities which most attract us when we find it necessary to refer to the author in cases of doubt. He never substitutes his mere *ipse dixit* for law, or for such inferences from it as are supported by reputable authors, and one feels quite safe in citing him because he gives chapter and verse and sufficient reason for what he maintains as a reliable opinion.

The one thing which the student may have missed in recent years when referring to the *Summula* was the absence of any reference to the decrees of S. Congregations and to pontifical enactments during the last ten years; and the English-speaking student may perhaps also miss those indications of sources of which British and American authorities have made him familiar, and which writers like Tanquerey and Slater have well utilized in their moral theology. But much of all this has been remedied in the present new edition, rich in notes and references that make the student familiar with the most recent laws and enactments. Indeed the work of d'Annibale is probably the first and only one

at this moment which contains the new legislation on the subject of *Sponsalia* and Matrimony which is to go into effect next Easter. The publishers have also caused other improvements which from a typographical viewpoint make the three volumes much superior to the previous editions bearing the imprint of the Propaganda. It should be added that the revision has been made by several Roman theologians of note, who each undertook to bring the text and notes into conformity with present canonical and liturgical observance in his own special department of teaching. This, without impairing the unity of the method followed by the author, gives a guarantee that the work will be of real service as a class-room text of theology, and even more so as a reference book for the priest on the mission.

THEOLOGIAE MORALIS ELEMENTA ex S. Thoma aliisque probatis auctoribus collegit ordineque disposuit A. J. J. F. Haine, S. S. Prael. Doct. et Prof. in Universit. Lovaniens. etc. Editio quinta, novis curis expolita et juxta recentiora decreta S. Sedis emendata, opera et studio R. P. J. Bund, Congr. SS. Cordium (Picpus), S. Theol. D. Quatuor volumina. Romae: Fr. Pustet. Parisiis: P. Lethielleux. 1907. Pp. 568, 556, 527, 571.

The reviewer of two works in their fifth edition occupying precisely the same field and appealing to the same class of students, finds himself in some difficulty for the choice of proper terms when he thinks very highly of both books. The order and arrangement of the subject-matter in the work of the Louvain professor is much the same as in that of d'Annibale. But there is a wide difference in their methods. The latter presents his subject in synthetic form. One reads and becomes aware of the doctrine of moralists and the principles illustrated by the casuists. Every page is replete with footnotes and references from which one may gather additional and detailed information about the topic under discussion, and the page communicates a sense of restfulness to the mind of the reader who knows that what is there set down is all that the author has to say on the subject in any part of his work.

Not so with Prof. Haine. His dapper little volumes are spiced with emphasis. Every page offers an analytical outline of the theme discussed. There are no footnotes, but many a fat-looking word, and italics galore, which warn the student that there is something to be said on the distinction by the professor

who explains the text. If d'Annibale is a lawyer in the courts of theology, Haine is a philosopher, a logician who is not content with giving us the facts, but everywhere weighs the reasons, explains the distinctions, eliminates objections.

Aside of this method which suits the didactic and analytic tendency of the German and Belgian schools of thought, and of which more might be assimilated with benefit to all classes of students, our author answers the inquiries of the moralist in a way to satisfy the practical as well as the speculative needs of our time. There are of course those commonplace differences, upon which every critic seems obliged to dwell, between authors of moral text-books; but these offer mere food for pedantic discussion without helping or retarding the good effect of a well-digested method of presentation. Haine has given us eminently a class-book; the chapter "de Sponsalibus et Matrimonio" will require emendation according to the new conditions for validity.

THE ORTHODOX EASTERN CHURCH. By Adrian Fortescue, Ph. D., D. D. With illustrations by the author. London: Catholic Truth Society. 1907. Pp. 451.

The "Holy Orthodox Catholic Apostolic Oriental Church" is the title which the official party of the Russian clergy claim for the schismatic body separated, practically since the tenth century, from the Holy See of Rome. A correct understanding of the position and attitude toward the Latin Church on the part of the millions of Russians who nominally adhere to the Œcumenical Patriarch, obeying the Holy Synod at St. Petersburg, and saying their prayers in the old Slavonic tongue, is of more than merely speculative importance to our American clergy, who within the last decade have been brought into closer contact with the Slav settlers in the United States, thousands of whom profess the "Orthodox" Russian faith. The recent appointment of a Ruthenian bishop for our country gives emphasis to this relationship, because it brings nearer to us the thought of conversions to the ancient faith and thus to ultimate union with the Holy See. The Sovereign Pontiffs have for a long time sought to effect this union between the schismatics and the Uniates of the so-called Greek Church who recognize the authority of Rome; and the close association of immigrants in America gives opportunity for a much better understanding between the

alienated parties, by reason of the liberty allowed them and the educational advantages offered them to clear away misapprehensions hitherto fostered by the proverbial ignorance which the Russian class-system has maintained for centuries.

Dr. Fortescue's book is therefore of great value to the intelligent student of religious conditions in America, inasmuch as it sets forth in a popular and unbiased way, without any controversial aim, what is the faith of the Russian Church at the present day, how its hierarchy is constituted, what are the doctrinal differences between it and the Greek and Latin branches of the Church in communion with Rome, its attitude toward the dogmas of Transubstantiation, Purgatory, the Immaculate Conception; in short, the distinctive elements of its modern theological teaching, its ritual observances, its calendar, and its traditional peculiarities of worship.

The work is not, however, merely descriptive: it is also historical. It leads us back to the origin of all the differences, and thus illustrates the principle of a common origin upon which the efforts at affecting Reunion must be based, if it is to become practically possible. The question of Reunion is made the subject of a final chapter, in which the author expresses grave fears, sustained by reasons that one cannot ignore, and which are mainly grounded in the inertia and tenacity of the Russian clergy, that there is no immediate prospect of mutual understanding and a yielding on the part of the Orthodox authorities. But our author does not touch America as a meeting-ground for such possibilities, and perhaps it is premature to build any hopes upon the new association of the masses and the disinterested zeal of our clergy, as though conversions in America might exert any reactive influence in the direction of ultimate union.

Dr. Fortescue's volume is not likely to disappoint any one even slightly interested in the subject of the Russian communion.

ECCLESIASTICAL DIARY, ORDO, AND NOTE BOOK, for the specia use of the Reverend Clergy in the United States. New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 144.

The publishers of this annual have kept the promise made last year, in its first issue, of making it more valuable and useful, as time goes on, to the readers for whom it is intended. Besides the Ordo, it contains in a compendious form much useful informa-

tion which would otherwise have to be collected from many books. In foreign countries many dioceses and provinces have had for years their *Agenda,* and it seems surprising that in the United States the publication of such a book had not been thought of before now. Our priests, with their tasks of building, collecting, attending the sick, etc., are frequently unable to spend sufficient time in selecting from reading matter that which will be of use to them, and in many instances cannot afford to subscribe to periodicals that give liturgical information, or to buy books for such a purpose. For them this book will be a boon.

The first part contains the Ordo for those who recite the Breviary according to the "Kalendarium Universalis Ecclesiae" and for such as use the "Kalendarium Clero Romano Proprium." The *Monita* placed at the head of this part are so explicit and complete that we may say that they form a compendium of liturgy on the Mass and on the Breviary. The two *Tabellae,* indicating the days on which solemn votive Masses and Requiems may be celebrated, serve admirably to explain the text. We are of the opinion that it would profit the publishers to have these tables printed in large type on heavy card-board and offered for sale. Frequently, notices are found in newspapers that the celebration of funeral Masses has taken place on days on which they are prohibited. Were these *Tabellae* hung up in the sacristy or office, the priest could at a glance find out, when notice of a death is brought to him, whether or not he may celebrate a funeral Mass on the day on which the relatives desire to have the funeral. The arrangement of the octave of Titular feasts is often a difficult task for priests; but the *Monita* of this year-book should remove this difficulty.

That there should be need of inserting the Roman Office in the Ordo in red ink, has always seemed to us to be a disadvantage, and we are afraid the Office is in many cases incorrect. The Roman Office is twofold—"pro utentibus Romae," and "pro utentibus extra." When a priest in general terms obtains the privilege of reciting the Roman Office, it would appear that he must follow the "Kalendarium pro utentibus extra." When a bishop obtains this privilege by special Indult, it depends upon what office he intends to ask for—whether to recite it as it is said in Rome ("pro utentibus Romae") or outside Rome ("pro

utentibus extra"). The compiler of this Ordo seems to have taken this into consideration, for when we turn to 23 June, B. Gaspar del Bufalo, we find two offices for the Romans, i. e. "Speciale Indultum" and "pro utentibus extra." Whether or not the office is said "pro utentibus Romae" we have been unable to find out, but the compiler did well to insert both so as to be of service in either emergency. Such differences, however, cause a transfer of impeded feasts to different days, which makes the Ordo a rather intricate affair.

The Roman Office has many drawbacks: for instance, there are very few days on which private Requiems can be said; the constant recurrence of the same Mass "Statuit" or "Sacerdotes," the frequent repetition of the same lessons in the III Nocturns, the celebration of feasts that are only of local (Rome) interest. So long as we cannot have a single Ordo for the whole country it would seem best that each diocese (or at least each province) have its own Ordo, in which the special and local feasts could be readily inserted in their proper places. The compiler has inserted the Titulars or Dedication of only about twelve cathedrals, and we surmise that if all were inserted it would swell this Diary to very unsatisfactory proportions: yet why should any of them be omitted if the issue for 1909 is to be perfect?

The further useful ecclesiastical information contained in the second part, about the Pope, Cardinals, Congregations, Hierarchy arranged according to countries, dates of erection of the archdioceses, dioceses, vicariates apostolic of the United States, will prove of use in addresses and writing. The third part tells us to whom we must apply for faculties for blessing articles, imposing scapulars, etc.; gives the names of English confessors in foreign lands, the chief pontifical acts and decrees of the congregation issued from 1906 to 1907.

Part IV is devoted to liturgical matters; gives the forms of the Sacraments and of the blessing which the priest may be called upon to perform when visiting the sick. Finally, the Diary furnishes much useful knowledge regarding everyday needs, such as the value of foreign money, computing of interest, postage rates, making of wills, etc. The title of the booklet, though accurately descriptive, is rather long. A more appropriate name for it would be the "Priest's Yearbook," since every year the matter

it contains must be changed. In the course of years the collection of these little diaries will form a library of reference. The promise is made to make this little book still more valuable and useful next year, the doing of which we think will be somewhat difficult.

Literary Chat.

Charles Mills Gayley has published a new volume dealing with the religious plays of the Middle Ages. In *Plays of Our Forefathers* he leads us back to many of the sources and traditions which shaped these "Moralities" so eminently suited to keep alive the religious sentiment among the common folk. He also shows how much the modern drama, in its better phases of development, owes to the faith of the "Dark Ages." "It was not until the Church of the Dark Ages had begun to emphasize in its religious functions the dramatic element lying at the core of its ritual and its faith, and to realize that the latter could be best inculcated by dramatizing the former—the faith emphasized by staging the ritual—it was not until then that the modern drama was born." Thus writes Dr. Gayley, and he shows how the processional chant and the whole liturgical service, when carried as far as it could be, out of the church edifice into the open marts, leavened the popular sentiment with religious motives, and gave to the daily lives of the people a real understanding of their relation to the Divine.

A missionary whose extended experience enables him to judge of the matter, writes to us that the evil which induced Mgr. Nardi to write his volume, *Dissertatio de Sanctitate Matrimonii vindicata contra Onanismum*, reviewed in a recent issue, is really very widespread in the United States and calls for the earnest attention of moralists and preachers.

Father Tilmann Pesch, S. J., has brought his *Welträtsel*, now in its third edition, up to date. The second volume has just appeared (B. Herder).

Dr. James Walsh is working on a second volume of *Catholic Priests in Science*. It will include, among others, Pope John XXI, whose reputation as an authority on medical subjects had made him, long before he entered the priesthood, the rival of his father, an eminent physician of Lisbon, and has perpetuated his reputation as a scientific writer under the name of Petrus Hispanus. Among other remarkable churchmen to whom science owes a debt as inventors and originators are Father Piazzi, the astronomer, and Wasmann, the Jesuit who broke lances with Professor Haeckel last year. Of course such men as Albertus Magnus and Roger Bacon are known to all as belonging to the category of pioneers in science.

The *Acta Pontificia* publish in a supplement (October), under the title

of "Riforma degli Studi nei Seminari in Italia," the text of the Instruction recently issued by the S. Congregation of Bishops and Regulars regarding the new program of studies to be adopted in the theological seminaries of Italy. In addition to the document in Latin and Italian, the supplement furnishes a catalogue of judiciously-selected textbooks and commentaries covering the various branches of the ecclesiastical disciplines. It is a bit of bibliography likely to prove useful both to professors and students. The catalogue has an alphabetical index for reference. (Fr. Pustet.)

The Celtic revival makes itself felt not only in the renewed efforts of studying and popularizing the Irish language, but also in the growing production of high-class literature from Irish sources, and most of all in the increased activity of the clergy. The *Irish Educational Review* is the latest addition to the list of periodicals ministering to the religious and intellectual wants of Catholics. It answers a well-understood need, has a definite program, and evidently a good promise of steady contributions. The *Irish Theological Quarterly* holds its own with excellent grace, and the *Irish Ecclesiastical Record* has within the last year made a fresh and well-deserving start to interest clerical readers outside of, as well as in, Ireland.

The current number of the *Revue Biblique* (October) contains two papers by Père Lagrange, the learned Dominican editor of the magazine and a member of the Biblical Commission. In one of the articles, "Le Décret *Lamentabili sane exitu* te la critique historique," he gives an excellent exposition of the purpose and nature of the new Syllabus, and one that will commend itself to every reasonable mind alive to the dangers of an exaggerated scientific cult. That cult is driving the present generation into a materialistic view of life, a view that is destructive of all higher aims and hopes; and P. Lagrange reasons so sanely and logically upon the subject that the reader may safely follow him without misgiving.

One of the best novels which, while letting the reader get a realistic glimpse of modern life, may be regarded as thoroughly healthy and not a little instructive, is *The Tents of Wickedness* (Appleton). It pictures the effect of a good convent education, as well as the prejudices which surround it in social life. Altogether the book is calculated to undo these misunderstandings, because it answers them in a natural fashion.

The volume "Il programma dei Modernisti — Riposta al Enciclica di Pio X *Pascendi Dominici Gregis*," published by the Societa Internazionale Scientifico religiosa" (Friggeri), has received a special censure. All those who were in any way parties to its publication are placed under excommunication reserved to the Pope. From the *Osservatore Romano* (31 October) we learn that the Bishop of Southwark had informed Father Tyrrell of his having incurred this censure, which debars him from participating in the sacraments of the Church, besides making him irregular.

Books Received.

THE ORTHODOX EASTERN CHURCH. By Adrian Fortescue, Ph. D., D. D. With illustrations by the author. London: Catholic Truth Society. 1907. Pp. xxvii—451. Price, 5 *s. net.*

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. Translated from the Latin Vulgate, Diligently Compared with the Original Greek, and First Published by the English College at Rhiems, A. D. 1582. With Annotations and References by Dr. Challoner and an Historical and Chronological Index. New York: The C. Wildermann Co. 1907. Pp. 652. Price, 25 cents.

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